Godly M[illegible]

Drawn [illegible]

Scripture-P[illegible]

OR

Some Characteristical No[illegible]
Man that shall go to He[illegible]

By THOMAS WATSO[illegible]
ster of the GOSBE[illegible]

But know that the [illegible]
that is Godly for [illegible]

Κράτιστον ἐν γῇ, ἄνθρωπος [illegible]
Alex.

LON[illegible]

Printed for *Thomas P[illegible]*
Crowns, over agai[illegible]
the lower end of [illegible]

To the Reader.

Christian Reader,

THe Soul being so precious, and Salvation so glorious, it is the highest point of Prudence, to ake preparations for another world: hat there is an Inheritance in Light, beyond all dispute, and that there ust be an Idoneity and meetness for it, in Sacred Writ most strenuously * as- * Colos. 1. rted. If any shall ask, who shall 12. cend into the hill of the Lord? The swer is, He that hath clean hands, a pure * heart. To describe such * Psal. 24. person, is the work of this ensuing reatise: Here you have the godly ans Effigies, and see him pourtrayed his full Lineaments: What a rare ing is godliness! 'tis not airy and

flatulent, but ſolid, and ſuch as will take up the heart and ſpirits: Godlineſs conſiſts in an exact harmony, between holy Principles and Practiſes: O that all into whoſe hands this Book ſhall providentially come, may be ſo enamoured with Piety, as to fall to the hearty imbracing of it: So ſublime is Godlineſs, *that it cannot be delineated in its perfect radiancy and luſtre, though an Angel ſhould take the Penſil: Godlineſs is our* * *wiſdom.* Job 28. 28. The fear of the Lord, that is wiſdome. *Policy without Piety, is profound madneſs: Godlineſs is a Spiritual Queen, which whoſoever Marries, is ſure of a large Dowry with her.* 1 Tim. 4. 8. Godlineſs hath the promiſe of the life that now is, and of that which is to come. *Godlineſs gives* * aſſurance, *yea holy triumph in God, and how ſweet is* † *that? It was of*

* *Vera eſt ſophia, hæc eam Hebræi eleganter appellant* חכמה (i. e.) *ſcientiam.* Pſal. 3. 21

* Iſai. 32. 17.

† *Omni melle dulcior, omni luce clarior.* Aug.

Latimer

Latimers *Speech*, *when ſometimes I ſit alone, and have a ſetled aſſurance of the ſtate of my Soul, and know that God is my God, I can laugh at all troubles, and nothing can daunt me: Godlineſs puts a man in heaven before his time. Chriſtian, aſpire after Piety, it is a lawful Ambition: Look upon the Saints* Characters *here, and never leave till thou haſt gotten them inſtamped upon thy own Soul. This is the grand buſineſs that ſhould ſwallow up your time and thoughts: Other Speculations, and Quaint Notions, are nothing to the Soul: They are like Wafers which have fine works printed upon them, and are curiouſly damasked to the eye, but are thin, and yield little nouriſhment. But I will not ſtay you longer in the Porch; ſhould I have inlarged upon any one Character of the Godly Man, it would have required a*

Volume, but designing to go over many, I have contracted my Sails, and given you only a brief Summary of things: If this Piece (how indigested soever) may conduce to the good of Souls, I have my Option; which that the God of Grace *will effectually accomplish, shall be the Prayer of him who is*

Thine in all Christian affection,

Feb. 26. 1668.

Thomas Watson.

THE

THE

Character of a Godly Man, drawn with a SCRIPTURE-PENSIL.

PSAL. 32. 6.

For this ſhall every one that is godly pray unto thee.

CHAP. I.

Containing the Preface or Introduction.

HOly *David* in the front of this Pſalm, ſhews us, wherein true happineſs conſiſts; not in beauty, honour, riches, (the Worlds Trinity) but in the forgiveneſs of ſin. Verſ. 1. *Bleſſed is he whoſe tranſgreſſion is forgiven.* The Hebrew word to *forgive* *; ſignifies to *carry out of ſight*; which

* נשא

well agrees with that, *Jerem.* 50. 20. *In thoſe dayes (ſaith the Lord) the ſins of* Judah *ſhall be ſought for, and they ſhall not be found.* This is an incomprehenſible bleſſing, and ſuch as layes a foundation for all other mercies. I ſhall but glance at it, and lay down theſe five Aſſertions about it.

1. 1. Forgiveneſs of ſin is an act of Gods Free Grace. The Greek word to *forgive* * deciphers the Originall of pardon; it ariſeth not from any thing inherent in us, but is the pure reſult of Free Grace. *Iſa.* 43.25. *I, even I am he, that blotteth out thy tranſgreſſions for mine own ſake.* When a Creditor forgives a Debtor, he doth it freely. Pardon of ſin is a fine thread ſpun out of the bowels of Free Grace. *Paul* cries out, *I obtained mercy*, 1 Tim. 1. 13. ἐλεήθην, *I was be-mercied:* he who is pardoned, is all beſtrewed with mercy. When the Lord pardons a ſinner, he doth not pay a Debt, but give a Legacy.

* χαρίζομαι.

2. 2. God in forgiving ſin, remits the guilt and penalty. Guilt cries for juſtice; no ſooner had *Adam* eaten the Apple, but he ſaw the *flaming ſword*, and heard the Curſe; but in remiſſion God doth indulge the ſinner; he ſeems to ſay thus to him, Though thou art fallen into the hands of my Juſtice,

and

and deservest to die, yet I will absolve thee, and whatever is charged upon thee, shall be discharged.

3. Forgiveness of sin is through the blood of Christ. Free grace is the impulsive cause, Christs * blood is the meritorious. *Heb.* 9. 22. *Without shedding of blood is no remission.* Justice would be revenged either on the sinner or the surety. Every pardon is *the price of blood.* 3.

* *Christus se in cruce Deo oblatus est sacrificium* ἱλαστικὸν, *sic nostra pians peccata.* Maresius de ver. rel. lib. 3.

4. Before sin is forgiven, it must be repented of. Therefore repentance and remission are linked together. *Luk.* 24. 47. *That repentance and remission of sins should be preached in his Name* *. Not that repentance doth in a Popish sense merit forgiveness; Christs blood must wash our Tears: but repentance is a *qualification*, though not a *cause*. He who is humbled for sin will the more value pardoning mercy. When there is nothing in the soul but clouds of sorrow, and now God brings a pardon, which is a setting up a Rainbow in the Cloud, to tell the sinner, that the flood of wrath shall not overflow him; O what joy is there at the sight of this Rainbow! The soul that before was steeped in tears, now melts in love to God. *Luk.* 7. 38. 47. 4.

* *Da Domine pœnitentiam, & postea indulgentiam.* Fulgentius.

5. God having forgiven sin, he will call it 5.

no more into remembrance, *Jer.* 31. 34. the Lord will make an * act of Indempnity, he will not upbraid us with former unkindneſſes, or ſue us with a cancelled Bond. *Micah* 7. 19. *he will caſt our ſins into the depth of the ſea.* Sin ſhall not be caſt in as *Cork* which riſeth up again; but as *Lead* which ſinks to the bottom. How ſhould we all labour for this Covenant-bleſſing!

* *Peccata ſemel remiſſa nunquam redeunt.*

1. 1. *How ſad is it to want it!* It muſt needs be ill with the Malefactor who wants his pardon: all the Curſes of God ſtand in full force againſt the unpardoned ſinner; his very bleſſings are curſed. *Mal.* 2. 2. *Cæſar* wondred at one of his Souldiers, that was ſo merry when he was in debt. Can the ſinner be merry who is heir to all Gods Curſes, and knows not how ſoon he may take up his Lodgings among the damned?

2. 2. *How ſweet is it to have it!* 1. The pardoned ſoul is out of the gun-ſhot of Hell. * *Rom.* 8. 33. Satan may accuſe, but Chriſt will ſhow a diſcharge. 2. The pardoned ſoul may goe to God with boldneſs in prayer. Guilt clips the wings of prayer, that it cannot flye to the Throne of Grace; but forgiveneſs breeds confidence: He who hath his pardon, may look his Prince in the face with comfort.

* *Peccatum ſic peſſimè datum eſt ut non poſſit nos damnare.* Luther.

This

This great mercy of pardon *David* had obtained, as appears, *verſ.* 5. *Thou forgaveſt me.* And becauſe he had found God *a God of pardons,* * therefore he encourageth others to ſeek God, in the words of the Text, *For this cauſe ſhall every one that is godly pray unto thee.*

* סליחות אלוה Neh. 9. 17.

Chap. II.

Opening the Nature of Godliness.

Every one that is godly.

IT will firſt be enquired, *What Godlineſs is?* 1. *Inquiry.*

I anſwer in general, Godlineſs is the ſacred impreſſion, and workmanſhip of God in a man, whereby of carnal he is made ſpiritual. When Godlineſs is wrought in a perſon, he doth not receive a new ſoul, but he hath *another ſpirit,* Numb. 14. 24. The *faculties* are not new, but the *qualities*; the Strings are the ſame, but the Tune is mended. Concerning Godlineſs, I ſhall lay down theſe ſeven Maxims or Poſitions. *Anſw.* Not in the

1. Godlineſs is a *Real* thing, it is not φάντασμα, but φόνημα; Godlineſs is not the 1.

feaverish conceit of a sick brain; a Christian is no Enthusiast, one whose Religion is made up all of Fancy; Godliness hath *Truth* for its foundation; it is called *the way of Truth*, * Psal. 119. 30. godliness is a ray and beam that shines from God: if God be true, then godliness is true.

2. 2. Godliness is an *intrinsecal* thing: it lies chiefly in the heart. *Rom.* 2. 29. *Circumcision is that of the heart.* The dew lies on the leaf, the sap is hid in the root. The Moralists Religion is all in the leaf, it consists only in Externals *; but godliness is an holy sap which is radicated in the soul. * *Psal.* 51. 6. *In the hidden part, thou shalt make me to know wisdom.* The *Chalde* expounds it, *In the close place of the heart.*

3. 3. Godliness is a *supernatural* thing: by nature we inherit nothing but evil. *Rom.* 7. 5. *When we were in the flesh, the motions of sin did work in our members*: we did suck in sin, as naturally as our Mothers milk; but godliness is the *wisdom from above*, Jam. 3. 17. it is breathed in from heaven. God must light up the Lamp of Grace in the heart: Weeds grow of themselves, flowers are planted. Godliness is a Cœlestial Plant, that comes from the New *Hierusalem*: Therefore it is called a *fruit of the Spirit*, Gal. 5. 22. A man hath

hath no more power to *change* himself than to *create* himself.

4. Godliness is an *extensive* thing; it is a sacred leaven that spreads it self into the whole soul. 1 *Thess.* 5. 23. *The God of peace sanctifie you wholly.* There is light in the understanding, order in the affections, pliableness in the will, exemplariness in the life. We do not call a Blackamore white because he hath white teeth: he is not godly who is good only in some part. Grace is called *the new man*, Col. 3. 10. not a new eye, or tongue, but a new man: he who is godly is good all over; though he be regenerate but in part, yet it is in every part. 4.

5. Godliness is an *intense* thing; it doth not lye in a dead formality and indifferency, but is vigorous and flaming, *Rom.* 12. 11. *Fervent in spirit.* * We call water hot, when it is so in the third or fourth degree. He is godly whose devotion is inflamed, and his heart boyls over in holy affections. 5.

* *Qualitates sunt in subjecto intensivè.*

6. Godliness is *a glorious* thing: As the Jewel to the Ring, so is Piety to the Soul bespangling it in Gods eyes. *Reason* makes us Men, *Godliness* makes us earthly Angels; by it we *partake of the divine nature*, 2 Pet. 1. 4. Godliness is neer a kin to Glory, 2 *Pet.* 1. 3. *Glory and Vertue.* Godliness is glory 6.

in the seed, and glory is godliness in the flower.

7. 7. Godliness is a *permanent* thing. *Aristotle* saith, denominations are given from the habit. We do not call him sanguine that blusheth, but who is of a ruddy complexion †. A blush of godliness is not enough to denominate a Christian, but godliness must be the temper and complexion of the soul. Godliness is a fixed thing: There is a great deal of difference between a Stake in the Hedge, and a Tree in the Garden; a stake rots and moulders, but a tree having life in it, abides and flourisheth. When godliness hath taken root in the soul, it abides to eternity. 1 *Joh.* 3. 9. *his seed remaineth in him*: Godliness being engraven in the heart by the Holy Ghost, as with *the point of a Diamond*, can never be raced out.

† 1 Sam. 17. 42.

Chap. III.

A Reproof to such as are but Pretenders to Godliness.

Use of Reproof.

Use. HEre is a sharp Reprehension to such as are Alchimy Christians, who do only make a show of * godliness: like *Micha*

* *Non faciunt justitiam sed fingunt.* Melanct.

who

who put *an Image in the bed,* and ſo deceived *Sauls* Meſſengers, 1 *Sam.* 19. 16. theſe our Saviour calls *whited* Sepulchres.* They do not *Virtutem colere,* but *colorare.* In ancient times a third part of the Inhabitants of this Iſland were called *Picts,* which ſignifies *painted*; 'tis to be feared they ſtill retain their old name: How many are painted only with the Vermilion of a Profeſſion, whoſe ſeeming luſtre dazles the eyes of beholders, but within there is nothing but putrefaction†. Hypocrites are like the Swan, which hath white feathers, but a black skin; or like the Lilly, which hath a fair colour, but a bad ſent. Rev. 1. 3. *Thou haſt a name to live, but thou art* dead.* Theſe the Apoſtle *Jude* compares to *clouds without water,* verſ. 12. they pretend to be full of the Spirit, but they are *empty clouds*; their goodneſs is but a Religious Cheat.

* Mat. 23.

† Matth. 23. 27.

* *Quis pejor an profitens impietatem; an mentiens ſanctitatem.* Bern.

Queſt. *But why do perſons content themſelves with a ſhow of godlineſs?*

Anſw. This helps to keep up their fame. 1 Sam. 15. 30. *Honour me before the people.* Men are ambitious of credit, and would gain repute in the world, therefore they will dreſs themſelves in the garb and mode of Religion, that others may write them down for Saints. But alas, what is one the better

to have others commend him, and his Conſcience condemn him? What good will it do a man when he is in Hell, that others think he is gone to Heaven? O beware of this; Counterfeit piety is double † iniquity.

† *Simulata ſanctitas duplex iniquitas.*

1. 1 To have only a ſhow of godlineſs is a God-enraging ſin: he who is a pretender to Saint-ſhip, but his heart tells him he hath nothing but the * Name; he carries Chriſt in his Bible, but not in his Heart; ſome politick deſign ſpurs him on in the wayes of God, he makes Religion a Lacquey to his carnal Intereſt: What is this but to abuſe God to his face, and to ſerve the Devil in Chriſts Livery? Hypocriſie makes the fury riſe up in Gods face; therefore he calls ſuch perſons *the generation of his wrath*, Iſa. 10. 6. God will ſend them to Hell to do penance for their hypocriſie.

* Ἔχει τὸ ὄνομα.

2. 2 To make only a ſhow of godlineſs, is κένη ἀπάτη, ſelf-deluſion. *Ajax* in his phrenſie took Sheep for † men; but it is a worſe miſtake to take a ſhow of grace for grace. This is for one to put a cheat upon himſelf. *Jam.* 1. 22. *Deceiving your own ſouls*: He who hath counterfeit Gold inſtead of true, wrongs himſelf moſt. The hypocrite deceives others while he lives, but deceives himſelf when he dies.

† *Arietem occidit credens ſe Ulyſſem interemiſſe.*

3 To

3 To have only a *name*, and make a ſhow of godlineſs, is odious to God and man. The hypocrite is born under a ſad Planet, he is abhorred of all. Wicked men hate him becauſe he makes a ſhow, and God hates him becauſe he doth *but* make a ſhow: The wicked hate him becauſe he hath ſo much as a mask of godlineſs, and God hates him becauſe he hath no more, Act. 26. 28. *Thou haſt almoſt perſwaded me to be a* * *Chriſtian.* The wicked hate the hypocrite, becauſe he is *almoſt* a Chriſtian, and God hates him becauſe he is *but* almoſt. 3

4 To be only Comets, and make a ſhow of Piety is a vain thing. Hypocrites loſe all they have done. Their diſſembling tears drop beſide Gods bottle, their Prayers and faſts prove abortive. Zach. 7. 5. *When yee faſted and mourned, did ye at all faſt unto me, even to me?* as God will not recompence a *ſlothful*, ſo neither a *treacherous* ſervant. All the hypocrites reward is in this life, Matth. 6. 5. *They have their reward.* A poor reward, the empty breath of men. The hypocrite may make his Acquittance, and write, *Received in full payment.* *Auguſtus Cæſar* had great triumphs granted him, but the Senate would not ſuffer him to be Conſul, or ſit in the Senate-houſe. Hypocrites may have the praiſe 4

* Ἐν ὀλίγῳ

of

of men, but though theſe triumphs be granted them, they ſhall never have the priviledge to ſit in the Senate-houſe of Heaven. What acceptance can he look for from God, whoſe heart tels him he is no better than a Mountebank in Divinity?

5 5 To have only a pretence of godlineſs, will yeeld no comfort at death. Will painted gold enrich a man? Will painted wine refreſh him that is thirſty? will the paint of godlineſs ſtand thee in any ſtead? what were the fooliſh Virgins better for their *blazing lamps*, when they wanted oyle? what is the lamp of Profeſſion, without the oyl of Grace? he who hath only a painted holineſs, ſhal have a painted happineſs.

6 6 Thou who haſt nothing but a ſpecious pretext and mask of Piety, expoſeſt thy ſelf to Satans ſcorn. Thou ſhalt bee brought forth at the laſt day as *Sampſon*, to make the devil * ſport. He wil ſay, what is become of all thy Vows, Tears, Confeſſions? Is all thy Religion come to this? Didſt thou ſo often defy the devil, and art thou now come to dwel with me? couldſt thou meet with no weapon to kill thee, but what was made of Goſpel-mettle? couldſt thou ſuck poyſon no where but out of Ordinances? couldſt thou finde no way to hell, but by ſeeming godly?

* Judg. 16.25.

godly? what a vexation will this be, to have the devil thus reproach a man! 'Tis ſad to be inſulted over in this life; *Cleopatra* Queen of *Egypt*, when ſhee ſaw ſhee was reſerved by the Enemy for a triumph, that ſhee might avoyd the infamy, put Aſpes to her breaſts, and dyed. What then wil it be to have the devil triumph over a man at the laſt day?

Let us therefore take heed of this kinde of pageantry, or devout ſtage-play. That which may make us the more to fear our hearts, is, when we ſee tall Cedars in the Church worm-eaten with hypocriſy. *Balaam* a Prophet, *Jehu* a King, *Judas* an Apoſtle, all of them ſtand to this day upon record for hypocrites.

'Tis true, there are the ſeeds of this ſin, in the * beſt; but as it was with the Leproſy under the Law, all that had *riſings*, or *ſpots* in the skin of the fleſh, were not reputed unclean; and put out of the * Camp: ſo all that have the riſings of hypocriſy in them, are not to be judged hypocrites, for theſe may be the *ſpots of Gods* * *children*. But that which denominates an hypocrite, is, when hypocriſy is predominant, and is like a ſpreading humour in the body.

* *Vivit adhuc* ὑπόκριτος *quamdiù aliquæ fibræ manent, ſed ægrè, & admodum languidè.*

* Levit. 13.6.

* Deut. 32. 5.

Queſt. *When is a man under the regency and power of hypocriſy?*

Anſw.

Answ. There are two signes of its predominancy. 1 A *squint eye*, when one serves God for sinister ends. 2 A *right eye*, when there is some sin dear to a man, which he cannot part with. These two are as shrewd signes of an hypocrite, as any I know.

Oh let us take *Davids* candle and lanthorn, and search for this *lever*, and burn it before the Lord.

Christian, if thou mournest for hypocrisy, yet findest this sin so potent, that thou canst not get the mastery of it, go to Christ, beg of him that he would exercise his Kingly Office in thy soul; that he would subdue this sin, and put it under the yoke. Beg of Christ to exercise his spiritual Chirurgery upon thee; desire him to lance thy heart, and cut out the rotten, and that he would apply the medicine of his blood to heal thee of thy hypocrisy. Often make that prayer of *David*, Psalm 119. 80. *Let my heart be sound in thy statutes.* Lord, let mee be any thing rather than an hypocrite. Two hearts will exclude from one heaven.

Chap. IV.

Shewing the Characters of a godly man.

2. IT will be enquired in the next place, *Who is the godly man?* 2 *Inquiry.*

For the full answer whereunto, I shall lay down several specifical signs and characters of a godly man.

Sect. I.

1 The first fundamental sign is, a godly man is a man of † Knowledge. *Prov.* 14.18. *The prudent are crowned with knowledge.* The Saints are called *wise Virgins*, Mat. 25.4. A natural man may have some discursive knowledge of God, but he *knoweth nothing as he ought to know*, 1 Cor. 8. 2. He knows not God savingly: he may have the eye of Reason open, but he discerns not the things of God after a spiritual † manner. Waters cannot goe beyond their Spring-head: Vapors cannot rise higher than the Sun draws them. A natural man cannot act above his sphere; he is no more able to judge aright of sacred things, than a blind man is to judge of colours. 1 He sees not the evil of his heart; if

1 *Character.*

† ἄρχεκον τὸ φρονεῖν. Arist.

† *Nihil agit ultra suam speciem.*

if a face be never ſo black and deformed, yet it is not ſeen under a Vail: the heart of a ſinner is ſo black, that nothing but Hell can pattern it, yet the vail of ignorance hides it. 2 He ſees not the beauties of a Saviour. Chriſt is a Pearl, but *an hid Pearl.*

But a godly man is θεοδίδακτος, taught of God. 1 *Joh.* 2. 27. *The anointing teacheth you all* † *things*; that is, all things eſſential to ſalvation. A godly man hath *the good knowledge of the Lord*, 2 Chron. 30. 22. he hath *ſound wiſdom*, Prov. 3. 21. he knows God in Chriſt: to know God out of Chriſt, is to know him an enemy; but to know him in Chriſt is ſweet and delicious. A gracious ſoul hath *the ſavour of knowledge*, 2 Cor. 2. 14. There is a great difference between one that hath read of a Countrey, or viewed it in the Map, and another who hath lived in the Countrey, and taſted the Fruits and Spices of it. The knowledge wherewith a godly man is adorned, hath theſe eight rare Ingredients in it.

† *Spiritus ſanctus veluti oleo mentes fidelium perfundit & irrigat.* Eſtius.

1. 1 It is a grounded Knowledge, *Col.* 1. 27. *If ye continue in the Faith grounded.* It is not a believing as the Church believes, but [illegible] Knowledge reſts upon a double baſis, Word and Spirit; the one is a *guid* other a *witneſs*: ſaving Knowledge is not pendu-

pendulous or doubtful, but hath a certainty in it, *John 6. 69. We believe, and are ſure thou art that Chriſt*, 2 Cor. 5, 6. θαῤῥοῦντες *being always confident* * a godly man holds no more then he will dye for: The Martyrs were ſo confirmed in the knowledge of the Truth, that they would ſeal it with their bloud.

* *Si cælum ruat, ſi orbis illabatur præcepr, ego in Deum erectus ero; Angelus licèt de cælo aliud mihi perſuadere enitatur, dicam ei Anathema Anton. Marinar.*

2. It is an appretiative knowledge. The Lapidary is ſaid to know a Jewel, who hath skill to value it: He knows God, who eſteems him above the glory of heaven, † and the comforts of the earth. To compare other things with God, is to debaſe Deity; as if you ſhould compare the ſhining of a Gloworm with the Sun.

2

† Pſal. 73. 25.

3. The knowledge of a godly man is quickning, *Pſalm 119. 93. I will never forget thy Precepts, for with them thou haſt quickned me.* Knowledge in a natural mans head, is like a Torch in a dead mans hand: True knowledge animates. A godly man is like *John* Baptiſt, *a burning and a ſhining Lamp:* He doth not only ſhine by illumination, but burn by affection. * The Spouſes knowledge made her *ſick of love, Cant.* 2. 5. Perfulſa ſum, † *I am wounded with love.* I am like a Deer that is ſtruck with a Dart, my Soul lies a bleeding, and nothing can cure me, but a ſight of him whom my Soul loves.

3

* *Claritas in intellectu, parit ardorem in affectu.*

† τετρω-μένη.

4 4. Divine Knowledge is appropriating, *Job* 19. 25. *I know that my Redeemer liveth.* A Medicine is best when it is applyed; this applicative Knowledge is joyful. Christ is called a *Surety*, *Hebr.* 7. 22. O what joy when I am drowned in debt, to know that Christ is my Surety! Christ is called an *Advocate*, 1 *Joh.* 2. 1. The Greek word for Advocate παράκλητος, signifies a *Comforter.* O what comfort is it when I have a bad Cause, to know Christ is my Advocate, who never lost any Cause he pleaded.

Quest. *But how shall I know that I make a right application of Christ? an Hypocrite may think he applyes when he doth not.* Balaam, *though a Sorcerer, yet said,* My God, Numb. 22. 18.

Answ. 1. He who rightly applyes Christ, puts these two together, *Jesus* and *Lord*, *Phil.* 3. 8. *Christ Jesus my Lord:* Many take Christ as a *Jesus*, but refuse him as a *Lord.* Do you joyn *Prince* and *Saviour? Act.* 5. 31. Would you as well be ruled by Christs Laws, as saved by his Bloud? Christ is a *Priest upon his Throne*, *Zac.* 6. 13. He will never be a Priest to intercede, unless your heart be the Throne where he sways his Scepter. A true applying of Christ is, when we so take him for an Husband, that we give up our

our ſelves to him as a Lord.

2. He who rightly applyes Chriſt, fetcheth virtue from him: The Woman in the Goſpel having touched Chriſt, *felt virtue* coming from him, and her fountain of bloud was dried up, *Mar.* 5. 29. This is to apply Chriſt, when we feel a ſin mortifying virtue flow from him. Naturaliſts tell us, there is an Antipathy between the Diamond and the Loadſtone, inſomuch that if a piece of iron be laid by the Diamond, the Diamond will not ſuffer it to be drawn away by the Loadſtone: So that knowledge which is applicatory, hath an antipathy againſt ſin, and will not ſuffer the heart to be drawn away by it.

5. The knowledge of a godly man is transforming, 2 *Cor.* 3. 8. *We all with open face, beholding as in a glaſs the glory of the Lord, are changed into the ſame Image.* As a Painter, looking upon a face, draws a face like it in the Picture: So looking upon Chriſt in the glaſs of the Goſpel, we are changed into his ſimilitude. We may look upon other objects that are glorious, yet not be made glorious by them: A deformed face may look upon beauty, and yet not be made beautiful: a wounded man may look upon a Chyrurgion, and yet not be healed; but 5

this is the Excellency of Divine Knowledge, it gives us ſuch a ſight of Chriſt, as makes us partake of his Nature; as *Moſes* when he had ſeen Gods back-parts, his face ſhined; ſome of the Rays and Beams of Gods glory fell upon him.

6 6. The knowledge of a godly man is ſelf-emptying; carnal knowledge makes the head giddy with pride, 1 *Cor.* 8. 2. True knowledge brings a man out of love with himſelf, the more he knows, the more he bluſheth at his own ignorance. *David* a bright Star in Gods Church, yet he thought himſelf rather a *Cloud* than a *Star*, *Pſalm* 73. 22.

7 7. The knowledge of a godly man is growing, *Col.* 1. 10. *Encreaſing in the knowledge of God.* * True knowledge is like the light of the morning, which encreaſeth in the Horizon till it comes to the full Meridian: So ſweet is Spiritual Knowledge, that the more a Saint knows, the more thirſty he is of knowledge; 'tis called *the Riches of Knowledge*, 1 *Cor.* 1. 5. the more riches a man hath, the more ſtill he deſires; though S. *Paul* knew Chriſt, yet he would know him more, *Phil.* 3. 10. *that I may know him, and the power of his Reſurrection.*

* *Tandem fit ſurculus arbor.*

8 8. The knowledge of a godly man is practick,

ſtick, *John* 10. 4. *The Sheep follow him, for they know his voice.* Though God requires *knowledge more than burnt-offering*, *Hoſ.* 6. 6, yet it is a knowledge accompanied with obedience: True knowledge doth not only mend a Chriſtians *ſight*, but mends his *pace*: 'Tis a reproach to a Chriſtian to live in a contradiction to his knowledge; to know he ſhould be ſtrict and holy, yet to live looſly: Not to obey, is all one as not to know, 1 *Sam.* 2. 12. *The Sons of* Eli *knew not the Lord*: they could not but know, for they taught others the knowledge of the Lord; yet they are ſaid not to know, becauſe they did not obey: when Knowledge and Practiſe, like *Caſtor* and *Pollux*, appear together, then they preſage much happineſs.

Uſe 1. Let us try our ſelves by this Character. *Uſe of Tryal.*

1. Are they godly, who are ſtill *in the Region of darkneſs? Pro.* 19. 2. *That the Soul be without knowledge, it is not good*; ignorant perſons cannot give God *a reaſonable ſervice*, *Rom.* 12. 1. 'Tis ſad, that after the Sun of Righteouſneſs hath ſhined ſo long in our Hemiſphere, yet that perſons ſhould be under the power of ignorance: Perhaps in the things of the world they are knowing enough, none ſhall out-reach them, but in the 1 *Bran.*

things of God they have no knowledge. *Nahash* would make a Covenant with *Israel*, that he might *put out their right eyes*, 1 *Sam.* 11. 1. The Devil hath left men their *left eye*, knowledge in secular matters, but he hath put out their *right eye*, they understand not the Mystery of Godliness; it may be said of them as of the Jews, *To this day the vail is upon their heart*, 2 *Cor.* 3. 15. Many Christians are no better than baptized Heathens. What a shame is it to be without knowledge! 1 *Cor.* 15. 34. *Some have not the knowledge of God, I speak this to your shame.* Men think it a shame to be ignorant in their Trade, but no shame to be ignorant of God; there's no going to Heaven blindfold, *Isa.* 27. 11. *It is a people of no understanding, therefore he that made them, will not have mercy on them.*

Surely ignorance in these daies is *affected*; 'tis one thing *nescire*, another thing *nolle scire*, 'tis one thing not to know, another thing not to be willing to know, *John* 3. 19. *They loved darkness rather than light.* 'Tis the Owle loves the dark: Sinners are like the *Athlantes*, a people in *Æthiopia*, which curse the Sun. Wicked men shut their eyes *wilfully*, *Mat.* 13. 15. and God shuts them judicially, *Isa.* 6. 10.

2. Are

2. Are they godly, who though they have knowledge, yet they know not *as they ought to know*; they know not God experimentally: How many knowing persons are ignorant? they have Illumination, but not Sanctification; their knowledge hath not a powerful influence upon them to make them better. If you set up an hundred Torches in a garden, they will not make the flowers grow, but the Sun is influential: Many are so far from being better for their knowledge, that they are worse, *Isa.* 47. 10. *Thy knowledge hath perverted thee*; the knowledge of most makes them more cunning in sin; these have little cause to glory in their knowledge. *Absalom* might boast of the hair of his head, but that hanged him; so these may boast of the knowledge of their head, but it will destroy them. 2 *Bran.*

3. Are they godly, who though they have some glimmering of knowledge, yet no fiducial applying of Christ: Many of the Old World knew there was an Ark, but were drowned, because they did not get into the Ark; Knowledge, which is not applying, will but light a man to hell; it were better to live an Indian, than to die an Infidel under the Gospel; Christ not believed in, is terrible. *Moses* Rod, when it was in his 3 *Bran.*

hand, did a great deal of good, it wrought Miracles, but when it was out of his hand, it became a Serpent: So Christ, when laid hold on by the hand of Faith, is full of comfort, but not laid hold on, will prove a Serpent to sting.

Use 2. of Exhort. *Use* 2. As we would evidence our selves godly, let us labour for this *good knowledge of the Lord*: What pains will men take for the atchievement of Natural Knowledge! I have read of one *Benchorat*, who spent forty years in finding out the motion of the Eighth Sphere; what pains then should we take in finding out the knowledge of God in Christ? There must be digging and searching for it, as one would search for a vein of silver, *Pro.* 2. 3. *If thou seekest her as silver.*

Pers. ---- *Et pluteum cædit, & dimorsos sapit ungues.*

Motive 1. This is the best knowledge, it doth as far surpass all other, as the Diamond doth the Christal; no Jewel we wear doth so adorn us as this, *Pro.* 3. 15. *She is more precious than Rubies.* *Job* 28. 12, 13. *Man knows not the price thereof, the depth saith it is not in me, it cannot be valued with the gold of Ophir, with the precious Onyx, or the Saphire.* The dark Chaos was a fit Embleme of an ignorant Soul,

Soul, *Gen.* 1. 2. but when God lights up the Lamp of Knowledge in the mind, what a new Creation is there? How doth the Soul ſparkle as the Sun in its glory?

This knowledge is comfortable; we may ſay of the Knowledge of Nature, as *Solomon*, Eccleſ. 1. 18. *He that encreaſeth knowledge, encreaſeth ſorrow.* The knowledge of Arts and Sciences is *gathering of ſtraw*, but the knowledge of God in Chriſt is *gathering of Pearl.* This Knowledge uſhers in Salvation, 1 *Tim.* 2. 4. *Motive* 2.

Queſt. *But how ſhall we get this Saving Knowledge?*

Anſw. Not by the power of Nature: Some ſpeak of *Reaſon* well improved how far it will go; but alas the plumb-line of Reaſon is too ſhort to fathom the deep things of God: A man can no more by the power of Reaſon reach the Saving Knowledge of God, than a Pigmy can reach the Pyramides: The Light of Nature will no more help us to ſee Chriſt, than the light of a Candle will help us to underſtand, 1 *Cor.* 2. 14. *The natural man receives not the things of God, neither can he know them.* What ſhall we do then to know God in a Soul-ſaving manner? I anſwer, let us implore the help of Gods Spirit. *Paul* never ſaw himſelf blind till a light

light ſhined from heaven, *Act.* 9. 3. God muſt anoint our eyes ere we can ſee: What needed Chriſt have bid *Laodicea* to come to him for eye-ſalve, if ſhe could ſee before, *Revel.* 3. 18. Oh! let us beg the Spirit, which is *a Spirit of Revelation*, *Eph.* 1. 17. Saving Knowledge is not by ſpeculation, but by inſpiration, *Job* 32. 8. *The inſpiration of the Almighty giveth underſtanding.*

† *Lib.* 3. *Conſtit. Mon. cap.* 33. *Narrat* Caſſianus † *de* Theodoro *quodam, qui notitia Scripturarum præclare emicuit, quam ei non tam ſtudium lectionis contulerat, quàm Spiritus Sancti Gratia; ſiquidèm vix ipſius Græcæ Linguæ perpauca verba vel intelligere poterat, vel proloqui, quæ Sancti Patris Oratio (inquit Acoſta) non eò pertinere putanda eſt, ut ſtudium humanum floccipendamus, ſed ut hoc nobis eluceat, Divini Spiritus dono interdùm fieri, ut homo plura de Sacris Scripturis Saluificè intelligat vel nuda lectione, quam magna vallatus copia commentariorum alioqui aſſequi poſsit.*

We may have excellent notions in Divinity, but the Holy Ghoſt muſt inable us to know them after a ſpiritual manner: A man may ſee the Figures upon a Dial, but he cannot tell how the day goes unleſs the Sun ſhine. We may read many Truths in the Bible, but we cannot know them ſavingly till Gods

Gods Spirit doth ſhine upon us, 1 *Cor.* 2. 10. *The Spirit ſearcheth all things, yea the deep things of God.* The Scripture diſcovers Chriſt to us, but the Spirit reveals Chriſt in us, *Gal.* 1. 16. The Spirit makes known that which all the world cannot do, namely, the ſenſe of Gods love.

Uſe 3. You who have this ſaluifical ſanctifying knowledge flouriſhing in you, bleſs God for it; this is the Heavenly Anointing: the moſt excellent objects cannot be ſeen in the dark, but when the light appears, then every flower ſhines in its Native beauty. So while men are in the midnight of a natural eſtate, the *Beauty of Holineſs* is hid from them; but when the light of the Spirit comes in a ſaving manner, then thoſe truths they ſlighted before, appear in that glorious luſtre, as tranſports them with wonder and love. *Uſe* 3.

Bleſs God, (ye Saints,) that he hath taken off your Spiritual Cataract, and hath given you to diſcern thoſe things, which by Natures Spectacles you could never ſee. How thankful was Chriſt to his Father for this! *Mat.* 11. 25. *I thank thee, O Father, Lord of Heaven and Earth, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes.* How ſhould you admire

admire Free-grace, that God hath not only brought the light to you, but given you eyes to ſee it! that he hath inabled you to know the truth *as it is in Jeſus*, *Epheſ.* 4. 21. That he hath opened, not only the eye of your underſtanding, but the eye of your Conſcience: This is a mercy you can never be enough thankful for, that God hath ſo enlightned you, that you ſhould not *ſleep the ſleep of death.*

Sect. II.

2 *Character.* † *Fides eſt Sanctiſſima humani pectoris gemma.*

2. The godly man is a man acted by Faith; † as gold is the moſt precious among the metals, ſo is Faith among the Graces. Faith cuts us off from the wild Olive of Nature, and inoculates us into Chriſt: Faith is the vital artery of the Soul, *Hab.* 2. 4. *The juſt ſhall live by his Faith.* Such as are deſtitute of Faith, though they breathe, yet they want life; Faith is the quickner of the Graces; not a Grace ſtirs, till Faith ſets it awork; Faith is to the ſoul, as the animal ſpirits are to the body, they excite lively operations in the body; Faith excites *Repentance*; it is like the fire to the *Still* which makes it drop. When I believe Gods love to me, this makes me weep that I ſhould ſin againſt ſo good

a God: Faith is the Mother of *Hope*; firſt we believe the Promiſe, then we hope for it: Faith is the Oyl which feeds the Lamp of Hope; Faith and Hope are two Turtle-graces, take away one, and the other languiſheth. If the ſinews be cut, the body is lame; if this ſinew of Faith be cut, Hope is lame; Faith is the ground of *Patience*: He who believes God is his God, and all Providences work for his good, doth patiently yield up himſelf to the Will of God; thus Faith is a living Principle.

And the life of a Saint is nothing elſe but a life of Faith; his prayer is the breathing of Faith, *Jam.* 5. 15. His obedience is the reſult of Faith, *Rom.* 16. 26. A godly man by Faith lives in Chriſt, as the beam lives in the Sun, *Gal.* 2. 20. *I live, yet not I, but Chriſt lives in me.* A Chriſtian by the power of Faith ſees above Reaſon, * trades above the Moon; by Faith his heart is finely quieted; † he truſts himſelf, and all his affairs with God: As in a time of War, men get into a Garriſon, and truſt themſelves and their treaſure there: So the *Name of the Lord is a ſtrong Tower*, *Pro.* 18. 10. and a Believer truſts all that ever he is worth in this Garriſon. 2 *Tim.* 1. 12. *I know whom I have believed, and I am perſwaded he is able to keep that*

* 2 Cor. 4. 18.

† Pſal. 112. 7.

that which I have committed unto him, against that day. God trusted *Paul* with his Gospel, and *Paul* trusted God with his Soul.

Faith is a Catholicon, or remedy against all troubles; it is a godly mans sheat-anchor that he casts out into the Sea of Gods mercy, and is kept from sinking in despair.

--- Si modo firma fides, nulla ruina nocet.

Use. Let us try our selves by this Character: Alas, how far are they from being godly, that are destitute of Faith! such as are altogether drowned in *Sense.* Most men are spiritually purblind, they can see but just before them; * 2 *Pet.* 1. 9. I have read of a people of *India* who are born with one eye; such are they who are born with the eye of Reason, but want the eye of Faith; who because they do not see God with bodily eyes, they do not believe a God; they may as well not believe they have Souls, because being Spirits they cannot be seen.

* Μυωπάζων.

O where is he who lives in Excelsis, who is gotten into the upper Region, and sees τὰ ἀόρατα *things not seen, Heb.* 11. 27. † Did men live by Faith, would they use sinful policy for a livelihood? Were there Faith, would there be so much fraud? Did Faith live,

† Ἐκεῖνο πίστις ὅταν τοῖς μὴ βλεπομένοις πιστεύομεν. Chrysost.

live, would men like dead fish ſwim down the ſtream? In this Age there is ſcarce ſo much Faith to be found among men, as there is among the Devils, for *they believe and tremble.* * It was a grave and ſerious ſpeech of Mr. *Greenham*, that he feared not Papiſme, but Atheiſme would be *Englands* ruine. But I ſhall not expatiate, having been more large upon this Head in another diſcourſe. †

* Jam. 2. 19.

† See the Chriſtians Charter in Quarto, pag. 103.

Sect. III.

3. A godly man is fired with love to God, *Pſalm* 116. 1. Faith and Love are the two Poles on which all Religion turns. A true Saint is carried in that Chariot, *the midſt whereof is paved with love*, *Cant.* 3. 10. As Faith doth quicken, ſo love doth ſweeten every duty: The Sun mellows the fruit, ſo love mellows the ſervices of Religion, and makes them come off with a better reliſh: A godly man is ſick of love, *Joh.* 21. 16. *Lord, thou knoweſt I love thee.* Though dear Saviour I did deny thee, yet it was for want of *ſtrength*, not for want of *love*: God is the Fountain and Quinteſſence of goodneſs, his beauty and ſweetneſs lay conſtraints of love upon a gracious heart: God

3 *Character.*

is

is the Saints portion, *Psalm* 119. 57. And what more loved then a portion? I would hate my own Soul (saith *Austin*) if I found it not loving God: A godly man loves God, therefore delights to be in his presence; he loves God, therefore takes comfort in nothing without him, *Cant.* 3. 3. *Saw ye him whom my Soul loveth?*

--- Lilia nigra videntur,
Pallentesq; rosæ, nec dulce rubens hyacinthus,
Nullos nec myrtus, nec laurus spirat odores.

The pious Soul loves God, therefore thirsts after him; the more he hath of God, the more still he desires; a sip of the Wine of the Spirit, provokes the appetite after more: The Soul loves God, therefore rejoyceth to think *of his appearing*, 2 *Tim.* 4. 8. He loves him, therefore longs to be with him: Christ was in *Pauls* heart, and *Paul* would be in Christs bosome, *Phil.* 1. 23. When the Soul is once like God, it would fain be with God: A gracious heart cries out, *O that I had wings*, that I might flie away, and be with my Love Christ. The Bird desires to be out of the Cage, though it be hung with Pearl.

Such is the love a gracious Soul bears to God,

God, that many waters cannot quench it; he loves a *frowning* God.

† *Though I am out of sight, and clean forgot,*
Let me not love thee, if I love thee not. † Herb. Poem.

A godly man loves God, though he be reduced to *straits*: A Mother and her Childe of nine years old, being ready to perish with hunger, the Childe looking upon its Mother said, *Mother, do you think God will starve us?* No Childe, said the Mother, he will not: The Childe replied, *But if he do, we must love him, and serve him.*

Use. Let us try our godliness by this Touch-stone; Do we love God? Is he our Treasure and * Center? Can we with *David* call God our *Joy*, yea our *exceeding Joy? Psal.* 43. 4. Do we delight in drawing nigh to him, and *come before him with singing? Psal.* 100. 2. Do we love him for his *Beauty* more than his *Jewels?* Do we love him, when he seems not to love us?

* *Amor ponit amantem extra se.* Aquinas.

If this be sign of a godly man, how few will be found in the number? Where is the man whose heart is dilated in love to God? Many *court* him, but few *love* him:

him: * People are for the most part eaten up with self-love; they love their ease, their worldly profit, their lusts, but they have not a drop of love to God: Did they love God, would they be so willing to be rid of him? *Job* 21. 14. *They say to the Almighty depart from us.* Did they love God, would they tear his Name by their Oaths? Doth he love his Father who shoots him to the heart? Though they worship God, they do not love him; they are like the Souldiers *that bowed the knee to Christ, and mocked him,* *Mat.* 27. 29. He whose heart is a *grave*, in which the love of God is buried, deserves to have that Curse written upon his Tombstone, 1 *Cor.* 16. ult. *Let him be Anathema Maranatha.* A Soul void of Divine Love, is a temper that best suits with damned spirits. But I shall wave this, and pass to the † next.

* *Plurima sierilia sunt, quæ speciem habent bonam, sed non ex radice amoris proficiscuntur; habent & spinæ flores; sit intùs dilectio, non potest ex ista radice nisi bonum existere.* Aug. in Epist. Joh. Tom. 9.

† See Divine Cordial, page 123.

Sect. IV.

4 *Character.* 4. A godly man is like God, he hath the same judgement with God; he thinks of things as God doth; he hath a God-like disposition; he *partakes of the Divine Nature,* 2 *Pet.* 1. 4. A godly man doth bear Gods *Name* and *Image*; godliness is God-likeness.

Tis

'Tis one thing to profeſs God, another thing to reſemble him.

A godly man is like God in † *Holineſs*: Holineſs is the moſt orient Pearl of the King of Heavens Crown, *Exod.* 15. 11. *Glorious in Holineſs.* Gods power makes him Mighty, his mercy makes him lovely, but his holineſs makes him glorious: The Holineſs of God is the intrinſick purity of his Nature, and his abhorrency of ſin: A godly man bears ſome kind of Analogy with God in this: He hath the Holy Oil of Conſecration upon him, *Pſal.* 106. 16. Aaron *the Saint of the* * *Lord.* Holineſs is the Badge and Livery of Chriſts people, *Iſa.* 63. 18. *The people of thy* † *Holineſs*: The godly are as well an *Holy* as a Royal Prieſthood, 1 *Pet.* 2. 9. Nor have they only a Frontiſpiece of holineſs, like the *Egyptian Temples*, which were fair without; but they are like *Solomons Temple*, which had gold within; they have written upon their heart *Holineſs to the Lord*: The holineſs of the Saints conſiſts in their conformity to Gods Will, which is the rule and patern of all Holineſs.

† *Summa religio eſt, imitari quem colis.* Lactant.

* קודש *Deo conſecratus & à rebus immundis ſejunctus.* River.

† עם קדש

Holineſs is a mans glory: *Aaron* put on garments *for glory and beauty*, *Exod.* 28. 2. So when a perſon is inveſted with the embroidered garment of Holineſs, it is for glory and beauty.

The goodneſs of a Chriſtian lies in his Holineſs, as the goodneſs of the Air lies in the clearneſs of it; the worth of gold in the pureneſs.

Queſt. *Wherein do the godly diſcover their holineſs?*

Anſw. 1. In hating *the garment ſpotted by the fleſh, Jude* 23. The godly do ſet themſelves againſt evil, both in purpoſe and practiſe; they are fearful of that which looks like ſin, 1 *Theſ.* 5. 22. The appearance of evil may prejudice a weak Chriſtian: If it doth not defile a mans own Conſcience, it may offend his Brothers Conſcience; and to ſin againſt him, is to ſin againſt Chriſt, 1 *Cor.* 8. 12. A godly man will not go as far as he may, leaſt he go further than he ſhould; he will not ſwallow down all that others (bribed with preferment) may plead for: 'Tis eaſie to put a golden colour upon a rotten ſtuff.

2. The godly diſcover their holineſs in being Advocates for Holineſs, *Pſal.* 119. 46. *I will ſpeak of thy Teſtimonies before Kings, and will not be aſhamed.* When Piety is calumniated in the world, the Saints will ſtand up in the defence of it; they will wipe off the duſt of a reproach from the face of Religion: Holineſs defends the godly, and they will defend

fend Holineſs; it defends them from danger, and they will defend it from diſgrace.

Uſe 1. How can thoſe be reputed godly, who are unlike God? they have nothing of God in them, not one ſhread of holineſs: They call themſelves Chriſtians, but blot out the word holineſs; you may as well call it day at midnight. *Uſe* 1.

So impudent are ſome, that they boaſt they are none of the holy ones: Is it not the Spirit of Holineſs which marks the ſheep of Chriſt from the goats, *Eph.* 1. 13. *Ye were ſealed* (or marked) *with the Holy Spirit*: And is it a matter for men to boaſt of, that they have none of the Spirits ear-mark upon them? Doth not the Apoſtle ſay, that *without holineſs no man ſhall ſee the Lord, Heb.* 12. 14. Such as bleſs themſelves in their unholineſs, had beſt go ring the Bells for joy that they ſhall never ſee God.

Others there are that hate holineſs: ſin and holineſs never meet but they fight: holineſs diſchargeth its fire of zeal againſt ſin, and ſin ſpits its venom of malice at holineſs: Many pretend to love Chriſt as a *Saviour*, but hate him as he is *the Holy One*, *Act.* 3. 14.

Uſe 2. Let us labour to be like God in holineſs. *Uſe* 2. of *Exhort.*

Motive 1. 1. This is Gods great design he drives on in the world; 'tis the end of the Word preached: the silver drops of the Sanctuary are to water the seed of grace, and make a crop of holiness spring up: What use is there of the Promises but to bribe us to holiness? What are all Gods Providential Dispensations, but to excite holiness? As the Lord makes use of all the seasons of the year, frost and heat, to bring on the harvest; so all prosperous and adverse Providences, are for the promoting the work of holiness in the soul. What is the end of the mission of the spirit, but to make the heart holy? When the ayr is unwholesome by reason of foggy vapours, the wind is a fan to winnow and purifie the ayr: so the blowing of Gods Spirit upon the heart, is to purifie it, and make it holy.

Motive 2. 2. Holiness is that alone which God is delighted with: * *Tamerlain* being presented with a pot of gold, asked whether the gold had his Fathers stamp upon it: But when he saw it had the Roman stamp, he rejected it. Holiness is Gods stamp and impress; if he doth not see this stamp upon us, he will not own us.

* Τὰ ὅμοια καὶ συγγενῆ ἁδέα ἐπὶ τὸ πολύ. Aristot.

Motive 3. 3. Holiness fits us for communion with God: communion with God is a paradox to the men of the world; every one that hangs about

about the Court, doth not ſpeak with the King: We may approach to God in duties, and as it were hang about the Court of Heaven, yet not have communion with God: That which keeps up the intercourſe with God is holineſs; the holy heart enjoys much of Gods preſence; he feels heart-warming and heart-comforting virtue in an Ordinance: Where God ſees his *Likeneſs*, there he gives his *love*.

Sect. V.

5. A godly man is very exact and curious about the Worſhip of God; the Greek word for * godly, ſignifies a right Worſhipper of God: A godly man doth reverence Divine Inſtitutions, and is more for the *Purity* of Worſhip than the *Pomp*: Mixture in ſacred things, is like a daſh in the wine, which though it gives it a colour, yet doth but adulterate it: The Lord would have *Moſes* make the Tabernacle *according to the pattern in the* † *Mount*, *Exod.* 25. 40. If *Moſes* had left out any thing in the pattern, or added any thing to it, it would have been very provoking: The Lord hath always given teſtimonies of his diſpleaſure againſt ſuch as have corrupted his Worſhip: *Nadab* and *Abihu*

5 *Character.*

* Εὐσεβὴς

† Κατὰ τὸν τύπον.

offered *ſtrange fire*, (other than God had ſanctified on the Altar) *and fire went out from the Lord, and devoured them*, *Levit.* 10. 1. Whatſoever is not of Gods own appointment in his Worſhip, that he looks upon as *ſtrange fire*; and no wonder he is ſo highly incenſed at it; for as if God were not wiſe enough to appoint the manner how he will be ſerved: Men will go to preſcribe him, and as if the rules for his Worſhip were defective, they will attempt to mend the Copy, and ſuperadd their * inventions.

* *Qui Deum ad humani cerebri id æam, & ingenii tenuitatem admetiuntur, neceſſe eſt, ut in ſua arrogantia confuſi jaceant.* Rivet.

A godly man dares not vary from the *pattern* which God hath ſhewn him in the Scripture; and probably this might not be the leaſt reaſon, why *David* was called *a man after Gods own heart*, becauſe he kept the ſprings of Gods Worſhip pure; and in matters ſacred, did not ſuper-induce any thing of his own deviſing.

Uſe.

Uſe. By this Character we may try our ſelves, whether we are godly: Are we tender about the things of God? Do we obſerve that mode of worſhip, which hath the ſtamp of Divine Authority upon it? 'Tis of dangerous conſequence to make a medley in Religion.

1. Thoſe who will add to one part of Gods Worſhip, will be as ready to take away from

from another, *Mar.* 7. 8. *Laying aside the Commandment of God, ye hold the Traditions of men.* They who will bring in a *Tradition*, will in time lay aside *a Command*; This the Papists are highly guilty of; they bring in Altars and Crucifixes, and lay aside the second Commandment: They bring in Oyl and Cream in Baptism, and leave out the Cup in the Lords Supper; they bring in praying for the dead, and lay aside reading the Scriptures intelligibly to the living: They who will introduce that into Gods Worship which he hath not commanded, will be as ready to blot out that which he hath commanded.

2. Those who are for outward commixtures in Gods Worship, are usually regardless of the *Vitals* of Religion; living by Faith, leading a strict mortified life, these things are less minded by * them: Wasps have their Combs, but no honey in them; the Religion of many may be likened to those ears which run all into straw.

* *Si modo exteriorum rituum pompis luxuriare poterint, sperant se Deo glaucoma obduxisse.* Rivet.

3. Superstition and Prophaness kiss each † other: Hath it not been known that those who have kneeled at a *Pillar*, have reeled against a *Post*.

† *Qui curios simulant, & bacchanalia vivunt*

4. Such as are devoted to Superstition, are seldome or never converted, *Mat.* 21. 31. *Publicans and Harlots go into the Kingdome of God*

God before you: It was ſpoken to the Chief Prieſts, who were high Formaliſts; and the reaſon why ſuch perſons are ſeldom wrought upon ſavingly, is, becauſe they have a ſecret antipathy againſt the power of godlineſs: the Snake is of a fine colour, but it hath a ſting; ſo outwardly men may look zealous and devout, but retain a ſting of hatred in their hearts againſt goodneſs. Hence it is, that they who have been moſt hot for ſuperſtition, have been moſt hot for perſecution. The Church of *Rome* wears white linnen, (an Embleme of Innocency) but the Spirit of God paints her out *in Scarlet*, *Rev.* 17. 4. Whence is this? not only becauſe ſhe puts on a ſcarlet Robe, but becauſe her body is of a ſcarlet die, having imbrued her hands in the bloud of the Saints, *Rev.* 17. 6.

Let us then, as we would demonſtrate our ſelves godly, keep cloſe to the rule of Worſhip, and in the things of *Jehovah*, go no further than we can ſay, *it is written*.

Sect. VI.

6 Character. 6 A godly man is a ſervant of God, and not a ſervant of men. This Character hath two diſtinct branches, I ſhall ſpeak of both in order.

1. A

1. A godly man is a servant of God, 1 *Bran.*
Ezra 5. 11. *We are the servants of the God of Heaven.* *Col.* 4. 12. Epaphras *a servant of Christ.*

Quest. *In what sense is a godly man a servant of God?*

Answ. In seven respects.

1. A servant leaves all other, and confines himself to one Master: so a godly man leaves the service of sin, and betakes himself to the service of God, *Rom.* 6. 22. Sin is a tyrannizing thing; a sinner is a slave, when he sins with most † freedome: The wages which sin gives, may deter us from its service, *Rom.* 6. 23. *The wages of sin is death.* Here is damnable pay! A godly man Lists himself in Gods Family, and is one of his menial servants, *Psalm* 116. 16. *O Lord, truly I am thy servant, I am thy servant.* *David* useth an ingemination; as if he had said, Lord, I have taken earnest, none else can lay claim to me; my *ear is bored* to thy service.

† Μόνος ὁ τὴν ἁμαρτίαν ποιῶν, ὄνος

2. A servant is not *sui juris*, at his own dispose, but at the dispose of his Master: A servant must not do what he please, but be at the will of his Lord. Thus a godly man is Gods servant, he is wholly at Gods dispose, he hath no will of his own. *Thy will be done on earth.* Some will say to the godly,

ly, why cannot you do as others? Why will not you drink, and ſwear, and prophane the Sabbath as others do? The godly are Gods ſervants, they muſt not do what they will, but be under the rules of the Family; they muſt do nothing but what they can ſhow their Maſters hand for.

3 3. A ſervant is *bound*, there are Covenants and Indentures ſealed between him and his Maſter. Thus there are Indentures drawn in Baptiſme; and in Converſion, the Indentures are renewed and ſealed; we do there bind our ſelves to God to be his ſworn ſervants, *Pſal.* 119. 106. *I have ſworn, and I will perform it, that I will keep thy righteous Judgements.* A godly man hath tyed himſelf to the Lord by * *Vow*, and he makes conſcience of his vow; he had rather die by Perſecution, than live by Perjury.

* Pſalm 56. 12.

4 4. A ſervant doth not only wear his Maſters Livery, but do his work: Thus a godly man works for God; S. *Paul* did *ſpend, and was ſpent for Chriſt*, 2 *Cor.* 12. 15. He outwrought all the other Apoſtles, 1 *Cor.* 15. 10. A godly man is active for God to his laſt breath, *Pſalm* 119. 112. only, *The dead reſt from their labours.*

5 5. A ſervant follows his Maſter; thus a godly man is a ſervant of God, while others

wonder

wonder after the * *beast, he follows after the* † *Lamb.* He will tread in the steps of Christ: If a Master leap over hedge and ditch, the servant will follow him: A godly man will follow Christ through afflictions, *Luk.* 9.23. *If any man will come after me, let him take up his Cross daily, and follow me. Peter* would follow Christ *upon the water:* A godly man will follow Christ though it be death every step; he will keep his goodness, when others are bad; as all the water in the salt Sea cannot make the Fish salt, but still they retain their freshness; so all the wickedness in the world cannot make a godly man wicked, but still he retains his piety; he will follow Christ in the worst times. * Revel. 13. 3. † Revel. 14. 4.

6. A servant is satisfied with his Masters allowance; he doth not say, I will have such provisions made ready, if he hath short commons he doth not find fault; he knows he is a servant, and is at his Masters carving: In this sense a godly man is Gods servant; he is willing to be at Gods allowance; if he hath but some leavings he doth not grumble. *Paul* knew he was a servant, therefore whether more or less fell to his share, he was indifferent, *Phil.* 4. When Christians murmure at their condition, they forget that they are servants, and must be at the allowance 6

ance of their Heavenly Master: Thou that hast the least bit from God, wilt die in his debt.

7 7. A servant will stand up for the honor of his Master; he cannot hear his Master reproached, but will vindicate his credit. Thus every godly man will stand up for the honor of his Master Christ, *Psal.* 119. 139. *My zeal hath consumed me.* A servant of God appears for his truths: They who can hear Gods Name reproached, and his ways spoken against, yet be silent, God will be ashamed of such servants, and discard them before men and Angels.

Use. *Use.* Let us declare our selves godly, by being servants of the most high God.

Motive 1. Consider 1. God is the best * Master, he is punctual in all his promises, 1 *Kin.* 8. 23. *There is no God like thee in Heaven above, or on earth beneath, who keepest Covenant with thy servants.* Ver. 56. *There hath not failed one word of all his good promise.* God is of a most sweet gracious disposition; he hath this property, he is *slow to* † *anger,* and *ready to* * *forgive*: In our wants he doth relieve us, in our weakness he doth pitty us; he reveals his *secrets* to his † servants, *Psal.* 25. 14. He *waits* on his servants: Was there ever such a Master? *Luke* 12. 37. *Blessed are those servants, whom*

* Ὡς οὐδὲν θέλοις, δεσπόσας χρησὲς λαβεῖν. Euripides.

† Psal. 103 9.

* Psal. 86. 5.

† Pro. 3. 32.

whom the Lord when he cometh ſhall find watching; verily I ſay unto you, that he ſhall gird himſelf, and make them ſit down to meat, and will come forth and ſerve them. When we are ſick he makes our bed, *Pſal.* 41. 3. *Thou wilt make all their bed in their ſickneſs.* He holds our head when we are fainting: Other Maſters may forget their ſervants, and caſt them off when they are old, but God will not, *Iſa.* 44. 21. *Thou art my ſervant, O Iſrael, thou ſhalt not be forgotten of me.* 'Tis a ſlander to ſay, God is an *hard Maſter.*

2. Gods ſervice is the beſt ſervice: There are ſix priviledges in Gods ſervice. *Motive* 2.

1. *Freedome.* Though the Saints are bound to Gods ſervice, yet they ſerve him freely: Gods Spirit, which is called a *free* * *ſpirit*, makes them free and chearful in obedience: The Spirit carries them upon the wings of delight; it makes duty a priviledge; it doth not *force*, but *draw*; it inlargeth the heart in love, and fills it with joy; Gods ſervice is perfect freedome. * Pſa. 51. 12.

2. *Honour.* *David* the King profeſſeth himſelf one of Gods Penſioners, *Pſal.* 143. 12. *I am thy* † *ſervant.* St. *Paul*, when he would blaze his Coat of Arms, and ſet forth his beſt Heraldry, he doth not call himſelf *Paul*, an Hebrew of the Hebrews, or *Paul* of the Tribe † *Servire eſt regnare.*

Tribe of *Benjamin*, but Paul *a servant of Christ*, *Rom.* 1. 1. *Theodosius* thought it a greater dignity to be Gods servant, than to be an * Emperour. Christ himself, who is equal with his Father, yet is not ashamed of the Title *Servant*, *Isa.* 53. 11. Every servant of God is a Son, every subject a Prince: 'Tis more honor to serve God, than to have Kings serve us: The Angels in Heaven are servitors to the Saints on † earth.

* *Nihil regio splendore indignum, si ad hanc ingenuam δουλοσύνην invitentur.* Rivet.

† *Non est onerans sed ornans Dei servitus.*

3. *Safety.* God takes care of his servants; he gives them a protection, *Isa.* 41. 9, 10. *Thou art my servant, fear not, I am with thee.* God hides his servants, *Psa.* 27. 5. *In the secret of his Tabernacle* * *shall he hide me*; that is, he shall keep me safe, as in the most holy place of the Sanctuary, where none but the Priests might enter. Christs † *Wings* are both for healing, and for hiding; for curing, and securing us: The Devil and his Instruments would soon devoure the servants of God, if he did not set an invisible guard about them, and cover them with the golden feathers of his * Protection; *Acts* 18. 10. *I am with thee, and no man shall set on thee to hurt thee.* Gods watchful eye is ever upon his people, and the Enemies shall not do the mischief they intend, they shall not be destroyers, but Physitians.

* *In abdito tentorii sui.*

† Mal 4. 2.

* Psal. 91. 4.

4. *Gain.*

4. *Gain.* Atheists say, *It is vain to serve God; and what profit is it that we have kept his Ordinances? Mal.* 3. 14. besides the vails which God gives in this life (sweet peace of Conscience) he reserves *his best Wine till last*; he gives a glorious Kingdome to his * servants, *Heb.* 12. 28. The servants of God may for a while be kept under, and abused, but they shall have preferment at last, *John* 12. 26. *Where I am, there shall my servants be.*

* Οὐκ ὡς δεόμενον τὸν θεὸν θεραπεύσομεν, ἀλλ' ὡς αὐτὰ ἀπὸ τῆς θεραπείας ὠφελούμενοι. *Origen Cont. Cels.*

5. *Assistance.* Other Masters cut out work for their servants, but do not help them in their work; but our Master in heaven doth not only give us work, but strength, *Psalm* 138. 3. *Thou strengthenedst me with strength in my Soul.* God bids us serve him, and he will inable us to serve him, *Ezek.* 36. 27. *I will cause you to walk in my Statutes.* The Lord doth not only fit work for us, but fit us for our work; with his Command he gives † power.

† *Da Domine quod jubes, & jube quod vis.* Austin.

6. *Supplies.* A Master will not let his servants want; Gods servants shall be provided for, *Psal.* 37. 3. *Verily thou shalt be fed.* Doth God give us a Christ, and will he deny us a crust? *Gen.* 48. 15. *The God who hath fed me all my daies:* If God doth not give us what we *crave*, he will give us what we *need:*

the wicked are fed, who are *dogs*, *Phil.* 3.2. If a man feeds his dog, ſure he will feed his ſervant: Oh then who would not be in love with Gods ſervice.

Motive 3. We are ingaged to ſerve God; we are 3 *pretio empti, bought with a price*, 1 *Cor.* 6. 20. 'Tis a Metaphor taken from ſuch as do ranſome Captives out of priſon, by paying a ſum of money for them, they are to be at the ſervice of them that ranſomed them: So when the Devil had taken us priſoners, Chriſt ranſomed us with a price, not of money, but bloud; therefore we are to be only at his ſervice: If any can lay a better claim to us than Chriſt, we may ſerve them; but Chriſt having the beſt right to us, we are to cleave to him, and enroll our ſelves for ever in his ſervice.

2 *Bran.* 2. I paſs to the ſecond Branch of this Character: A godly man is not the ſervant of men, 1 *Cor.* 7. 23. *Be ye not the ſervants of men.*

Queſt. *But is there no ſervice we owe to men?*

Anſw. There is a three-fold ſerving of men.

1 1. There is a *Civil* ſervice we owe to men; as the inferiour to the ſuperiour: The ſervant is a *Living Tool*, as *Ariſto-*

tle

tle * saith, *Eph.* 6. 5. *Servants obey your Masters.*

* ὑπακούετε κυρίοις.

2. There is a *Religious* service we owe to men, when we are serviceable to their souls, 2 *Cor.* 4. 5. *Your servants for Jesus sake.*

3. There is a *sinfull* serving of men; this consists in three things.

1. When we prefer mens Injunctions before Gods Institutions; God commands one thing, man commands another; God saith, sanctifie the Sabbath; man saith, prophane it: When mens *Edicts* have more force upon us than Gods *Precepts*, this is to be the servants of men.

2. When we do voluntarily prostitute our selves to the impure lusts of men; † we let them κατακυριεύειν lord it over our Consciences: when we are ductill and frameable to any thing, either Arminian or Atheist, either for the Gospel or the Alchoran, when we will be what others will have us; just of *Issachars* temper, *Gen.* 49. 14. Issachar *is a strong Ass, couching down between two burdens.* This is not humility, but sordidness, and it is a serving of men.

† *Ne adulentur, & impiis aliorum cupiditatibus se addicant, vetat Apostolus.* Calv. *in* 1 Cor. *cap.* 7.

3. When we are Advocates in a bad Cause, pleading for any impious, unjustifiable actings; when we baptize sin with the Name of Religion, and with our Oratory

waſh the Devils face; this is to be the ſervants of men; in theſe caſes a godly perſon will not ſo unman himſelf, as to ſerve men; he ſaith as *Paul*, *Gal.* 1. 10. *If I pleaſed men, I ſhould not be the ſervant of Chriſt:* And as *Peter*, *Act.* 5. 23. *We ought to obey God rather than men.*

Uſe. *Uſe.* How many leagues diſtant are they from godlineſs, who do ἀνθρώποις δουλεύειν, who either for fear of puniſhment, or hope of preferment, comply with the ſinful commands of men, who will put their Conſcience into any yoak, and ſail with any wind that blows profit: Theſe are the *ſervants of men*; they have abjured their Baptiſmal Vow, and renounced the Lord that bought them.

* *Omnium ſcendrum homo.* Eraſm.

He who is ſuch a * *Proteus*, who can change into any form, and bow as low as hell to pleaſe men, I would ſay two things to him.

1. Thou that haſt learned all thy poſtures, who canſt cringe, and tack about, how wilt thou look Chriſt in the face another day? When thou ſhalt ſay upon thy death bed, Lord look upon thy ſervant, Chriſt ſhall diſclaim thee, and ſay, My ſervant? No, thou didſt renounce my ſervice, thou wert *a ſervant of men*, depart from me, *I know you not.*

What

What a cooling card will this be at that day?

2. What doth a man get by ſinfully inſlaving himſelf? he gets a blot in his name, a curſe in his eſtate, an hell in his Conſcience, nay, even thoſe that he baſely ſtoops to, will ſcorn and deſpiſe him. How did the High-Prieſts kick off *Judas*, *Mat.* 27. 4. *Look thou to that.*

That we may not be the ſervants of men, let us abandon * fear, and advance faith: Faith is a world-conquering grace, 1 *Joh.* 5. 4. It overcomes the worlds muſick and fornace; it ſteels a Chriſtian with Divine courage, and makes him ſtand immoveable, as a Rock in the midſt of the Sea. * Eſther 8. 17.

Sect. VII.

7. A godly man is a Chriſt-prizer. To illuſtrate this, I ſhall ſhow; *7 Character.*

1. That Jeſus Chriſt is in himſelf precious.

2. That a godly man eſteems him precious.

1. That Jeſus Chriſt is in himſelf precious, 1 *Pet.* 2. 6. *Behold I lay in Sion a chief corner-ſtone, elect, precious.* Chriſt is compared to things moſt precious.

1. To *a bundle of myrrhe*, *Cant.* 1. 13. Myrrhe *1*

† Plin. is very † precious, it was one of the chief ſpices, whereof the holy anointing Oyl was made, *Exod.* 30. 25.

1. Myrrhe is of a perfuming Nature; ſo Chriſt perfumes our perſons and ſervices, that they are a ſweet odour to God: whence is it the Church, that heavenly Bride, is ſo perfumed with * grace, but becauſe Chriſt, that Myrrhe-tree, hath dropped upon her.

* Cant. 3. 6.
† John 1. 18.
* Gal. 6. 14.
† 2 Cor. 1. 5.
* Rev. 21. 23.
† Eph. 1. 6.

2. Myrrhe is of an exhilarating nature; the ſmell of it doth comfort and refreſh the ſpirits: So Chriſt doth comfort the ſouls of his people, when they are fainting under their ſins and ſufferings.

* Luke 2. 25.
† Col. 1. 16, 17.

2. Chriſt is compared to a *Pearl*, *Mat.* 13. 46. *When he had found one Pearl of great price.* Chriſt, this Pearl was *little* in regard of his humility, but of infinite value. Jeſus Chriſt is a Pearl that God wears in his † boſome; a Pearl, whoſe luſtre drowns the worlds * glory; a Pearl that enricheth the ſoul, the Angelical part of † man; a Pearl that enlightens * heaven; a pearl ſo precious, that it makes us precious to † God; a Pearl that is cordial and * reſtorative; a Pearl more worth than † heaven. The preciouſneſs of Chriſt is ſeen three wayes.

* ἀπύρροια τῆς τῦ παντοκράτορος δόξης, ἀπαύγασμα φωτὸς ἀϊδίου, καὶ ἔσοπτρον τῆς τῦ θεῦ ἐνεργείας ἀχηλίδωτον. Origen. Cont. Celſ.

1. He is precious in his perſon; he is the picture of his Fathers glory, * *Heb.* 1. 3.

2. Chriſt

2. Chriſt is precious in his *Offices*; which are ſeveral Rays of the Sun of Righteouſneſs.

1. Chriſts Prophetical Office is precious, *Deut.* 18. 15. He is the great Oracle of Heaven; he hath a precioufneſs above all the Prophets which went before him; he teacheth not only the ear, but the heart: He who hath *the Key of David* in his hand, opened the heart of *Lydia*, *Act.* 16. 14.

2. Chriſts Prieſtly Office is precious: This is the ſolid baſis of our comfort, *Heb.* 9. 26. *Now once hath he appeared to put away ſin, by the ſacrifice of* * *himſelf.* By virtue of this Sacrifice, the ſoul may go to God with boldneſs; Lord give me heaven, Chriſt hath purchaſed it for me; he hung upon the Croſs, that I might ſit upon the † Throne. Chriſts Bloud and Incenſe, are the two hinges on which our Salvation turns.

3. Chriſts Regal Office is precious, *Rev.* 19. 16. *He hath on his Veſture, and on his Thigh, a name written, King of Kings, and Lord of Lords.* Chriſt hath a preheminence above all other Kings for *Majeſty*; he hath the higheſt Throne, the richeſt Crown, the largeſt Dominions, and the longeſt poſſeſſion, *Heb.* 1. 8. *Thy Throne, O God, is for ever and ever.* Though Chriſt hath many *Aſſeſſors*,

* *Hic eſt in cujus typo immolabatur agnus, qui non ſolum ſuo ſanguine nos redemit, ſed & lanis operuit.* Hieron.

† *Per has tumas lateris Chriſti licet mihi ſugere mel de Petra.* Bern.

Ephes. 2. 6. yet no *Successors.* Christ sets up his Scepter where no other King doth; he rules the will and affections; his power binds the Conscience: The Angels take the oath of Allegiance to him, *Heb.* 1. 6. Christs Kingship is seen in two Royal Acts.

1. In ruling his people.
2. In over-ruling his Enemies.

1. *In ruling his people.* He rules with *Clemency*; his Regal Rod hath honey at the end of it: Christ displays the Ensign of Mercy, which makes so many Volunteers run to his Standard, *Psal.* 110. 3. Holiness without Mercy, and Justice without Mercy, were dreadful; but Mercy encourageth poor sinners to trust in him.

2. *In over-ruling his Enemies.* He pulls down their pride, befools their policy, restrains their malice, *Psalm* 76. 10. *The remainder of wrath thou shalt restrain:* Or as it is in the Hebrew, תחגר *thou shalt girdle up.* That stone *cut out of the Mountains without hands, which smote the Image, Dan.* 2. 34. was an Embleme (saith *Austin*) of Christs Monarchical power, conquering and triumphing over his Enemies.

Accinges. Arias Mont.

3. Christ is precious in his *benefits*; by Christ all dangers are removed, through Christ all mercies are conveyed; in his bloud flows

flows Juſtification, *Act.* 3. 9. Purgation, *Heb.* 9. 14. Fructification, *Joh.* 1. 16. Pacification, *Rom.* 5. 1. Adoption, *Gal.* 4. 5. Perſeverance, *Heb.* 12. 2. Glorification, *Heb.* 9. 12. This will be matter of ſublimeſt joy to Eternity. We read, that thoſe who had paſſed over the Sea of Glaſs, ſtood with their *Harps*, and did ſing *the Song of* Moſes *and the Lamb*, *Revel.* 15. 2. So when the Saints of God have paſſed over the glaſſie Sea of this world, they ſhall ſing Hallelujahs to the Lamb, who hath redeemed them from ſin and hell, and hath tranſlated them into that glorious Paradiſe, where they ſhall ſee God for ever and ever.

2. The ſecond thing to be illuſtrated is, that every godly man doth ſet an high value and eſtimate upon Chriſt, 1 *Pet.* 2. 7. *Unto you therefore who believe, he is precious*: In the Greek it is, ἡ τιμὴ *an honour*: Believers have an honourable eſteem of Chriſt; the Pſalmiſt ſpeaks like one captivated with Chriſts amazing beauty, *Pſalm* 73. 25. *There is none upon earth that I deſire beſides thee.* He did not ſay he had nothing; he had many comforts on earth, but he deſired none but God; as if a wife ſhould ſay, there's no ones company ſhe prizeth like her husbands: How did *David* prize Chriſt, *Pſa.* 45. 2. *Thou art fairer than*

than the children of men: The Spouſe in the *Canticles* looked upon Chriſt as the *Coriphæus*, the moſt incomparable one, *Cant.* 5. 10. *The chief among ten* * *thouſand.* Chriſt out-vies all others, *Cant.* 2. 3. *As the appletree among the trees of the wood, ſo is my beloved among the ſons.* Chriſt doth infinitely more excel all the beauties and glories of this viſible world, than the appletree doth ſurpaſs the trees of the wild Forreſt: So did *Paul* prize Chriſt, that he made him his chief ſtudy, 1 *Cor.* 2. 2. *I determined to know nothing among you ſave Jeſus Chriſt*; ὐκ ἐκρινα; I judged not any thing elſe of worth: St. *Paul* did beſt know Chriſt, 1 *Cor.* 9. 1. *Have I not ſeen Jeſus our Lord?* He ſaw him with his bodily eyes in a Viſion, when he was wrap'd up into the third heaven, 2 *Cor.* 12. 2. and he ſaw him with the eye of his faith, in the bleſſed Supper, therefore he did beſt know him; and behold, how he did ſlight, and vili-prize other things, in compariſon of Chriſt, *Phil.* 3. 8. *I count all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord.* Gain he eſteemed loſs, and gold dung for Chriſt. Indeed, a godly perſon cannot chuſe but ſet an high valuation upon Chriſt, he ſees a fulneſs of worth in him.

* דגול

1. A fulneſs in regard of variety, *Col.* 2. 3. *In*

In whom are hid all † *treasures.* No Country hath all commodities of its own growth; but Christ hath all kind of fulness; fulness of Merit, of Spirit, of Love; he hath a treasure adequate to all our wants.

† θεσαυροὶ] τὸ πλῆθος δείκνυσι; πάντες] τὸ μηδὲν ἀγνοεῖν; ἀπόκρυφοι] παρὰ αὐτοῦ δεῖ αἰτεῖν σοφίαν. Theophilact.

2. A fulness in regard of degree: Christ hath not only a few drops, or rays, but is more full of goodness than the Sun is of light; he hath the fulness of the Godhead, *Col.* 2. 9.

3. A fulness in regard of duration: The fulness in the creature, like the brooks of *Arabia*, is soon dried up; but Christs fulness is * inexhaustible, 'tis a fulness over-flowing and ever-flowing.

* θεσαυρὸς ἀνάλωτος.

And this fulness is for † *Believers:* Christ is *Communis Thesaurus* (as *Luther* saith) a common Treasury or Magazine for the Saints, *Joh.* 1. 16. *Of his fulness have we all received*; Set a glass under a Still, and it receives water out of the Still drop by drop: So those who are united to Christ, have the dews and drops of his grace distilling upon * them: Well then, may Christ be admired of all them that believe.

† Πηγῆς ἐσφραγισμένης τὶς ὠφέλεια.

* *Communio fundatur in unione.*

Use 1. Is a godly man an high prizer of Christ, then what is to be thought of them who do not put a value upon Christ, are they godly or no? There are four sorts of persons who do not prize Christ. 1. The

Use 1.

1. The *Jews*. They believe not in Christ, 2 *Cor.* 3. 15. *Unto this day the vail is upon their heart*: They expect their *ſæculum futurum*, a Meſſiah yet to come, as their own *Talmud* reports: they blaſpheme Chriſt, they ſlight righteouſneſs imputed: They deſpiſe the Virgin *Mary*, calling her in deriſion *Marah*, which ſignifieth *bitterneſs*: They vilifie the * Goſpel; they deny the Chriſtian Sabbath; they have the Chriſtians in abomination; they hold it not lawful for a Jew to take phyſick of a Chriſtian. *Schecardus* relates of one *Bendema* a Jew, that being ſtung with a Serpent, a Chriſtian came to heal him, but he refuſed his help, and choſe rather to die, than to be healed by a Chriſtian: So do the *Jews* hate Chriſt, and all that wear his Livery.

* *Evangelium vocant avengelaion.*

2. The *Socinians*, who acknowledge only Chriſts Humanity: This is to make him below the Angels; for the Humane Nature ſimply conſidered, is inferiour to the Angelical, *Pſa.* 8.5.

3. *Proud Profeſſors*; who do not lay the whole ſtreſs of their Salvation upon Chriſt, but would mingle their droſs with his gold, their duties with his Merits; this is to ſteal a Jewel from Chriſts Crown, and implicitly to deny him to be a perfect Saviour.

4. *Airy*

4. *Airy Speculatiſts*; who prefer the ſtudy of the Arts and Sciences before Chriſt; not but that the knowledge of theſe is commendable: *Moſes was skill'd in all the knowledge of the Egyptians*, *Acts* 7. 22. Humane Learning is of good uſe to prepare for the ſtudy of better things; as a courſer dye prepares the cloath for a richer and a deeper dye: but the fault is, when the ſtudy of Chriſt is neglected: The knowledge of Chriſt ought to have the preheminence: It was not ſure without a Myſtery, that God ſuffered all *Solomons* writings about birds and plants to be loſt; but what he wrote about ſpiritual wiſdome, hath been miraculouſly preſerved; as if God would teach us, that to know Chriſt (the true * Wiſdom) is the Crowning Knowledg: One leaf of this Tree of Life, will give us more comfort on a death-bed, than the whole Idea and plat-form of Humane Science: What is it to know all the motions of the Orbs, and influences of the Stars, and in the mean time to be ignorant of Chriſt, the bright Morning Star? *Rev.* 22. 16. What is it to underſtand the nature of Minerals, or precious ſtones, and not to know Chriſt the true Corner-ſtone? *Iſa.* 28. 16. 'Tis an undervaluing, yea deſpiſing of Chriſt, when with the load-ſtone we draw iron, and ſtraw

* Pro. 8. 12.

to

to us, but neglect him who hath tryed gold to beſtow upon us, *Rev.* 3. 18.

Uſe 2. of Tryal.

Uſe 2. Is it the ſign of a godly perſon to be a Chriſt-prizer? then let us try our godlineſs by this: Do we ſet an high eſtimation upon Chriſt?

Queſt. *How ſhall we know that?*

Anſw. 1. If we are prizers of Chriſt, then we prefer him in our judgements before other things: We value Chriſt above honor and riches; the *Pearl of Price* lies neereſt our heart: He who prizeth Chriſt, eſteems the gleanings of Chriſt better than the worlds Vintage: He counts the worſt things of Chriſt better than the beſt things of the world, *Heb.* 11. 26. *Eſteeming the reproach of Chriſt greater riches, than the treaſures in Egypt.* And is it thus with us? Is the price of worldly things fallen? *Gregory Nazianzene* did ſolemnly bleſs God, that he had any thing to loſe for Chriſts * ſake. But alas, how few *Nazianzenes* are to be found: You ſhall hear ſome ſay, they have honourable thoughts of Chriſt, but they prize their Land and Eſtate above him. The young man in the Goſpel preferred his bags of gold before Chriſt: *Judas* valued thirty pieces of ſilver above him: May it not be feared, if an hour of tryal come, there are many would rather

* Naz.

rather renounce their Baptiſme, and throw off Chriſts Livery, than hazard the loſs of their earthly poſſeſſions for him.

2. If we are prizers of Chriſt, we cannot live without him; things which we value, we know not how to be without: A man may live without muſick, but not without food. A Childe of God can want health and friends, but he cannot want Chriſt: In the abſence of Chriſt he ſaith as *Job*, I went *mourning without the Sun*, *Job* 30. 28. I have the ſtar-light of creature-comforts, but I want the *Sun of Righteouſneſs*. Give me *Children* (ſaid *Rachel*) *or I die*, *Gen.* 30. 1. So ſaith the Soul, Lord give me Chriſt, or I die; one drop of the Water of Life to quench my thirſt: Let us try by this, do they prize Chriſt, who can make a ſhift well enough to be without him? Give a childe a rattle, and it will not mind gold: If men have but worldly accommodations, *corn* and *wine*, they can be well enough content without Chriſt: Chriſt is a Spiritual *Rock*, 1 *Cor.* 10. 4. Let men have but *oyl in the cruſe*, they care not for honey out of this Rock: If their Trading be gone, they complain, but if God takes away the Goſpel, which is the Ark wherein Chriſt the Manna is hid, they are quiet and tame enough: Do theſe prize Chriſt, who can

can ſit down content without him?

3. If we are prizers of Chriſt, then we ſhall not grutch at any pains to get † him. He who prizeth gold, will dig for it in the *Mine*, *Pſa.* 63. 8. *My Soul followeth hard after God.* *Plutarch* reports of the *Gauls*, an antient people in *France*, after they had taſted the ſweet wine of the Italian Grape, they enquired after the country, and never reſted till they had arrived at it. He in whoſe eye Chriſt is precious, never reſts till he hath gotten Chriſt, *Cant.* 3. 1, 2, 4. *I ſought him whom my ſoul loveth, I held him, and would not let him go.*

† δέσκολα τὰ καλα. Plut.

Try by this! Many ſay they have Chriſt in high Veneration, but they are not induſtrious in the uſe of means to obtain him. If Chriſt would drop as a ripe fig into their mouth, they could be content to have him, but they will not put themſelves to too much trouble to get him: Doth he prize his health, who will not put himſelf upon phyſick or exerciſe?

4. If we are prizers of Chriſt, then we take much complacency in Chriſt: What joy doth a man take in that which he counts his treaſure? He who prizeth Chriſt, makes him the *Head* of his joy: He can delight in Chriſt, when other delights are gone, *Hab.* 3.

17.

17. *Though the fig-tree doth not flouriſh, yet I will rejoyce in the Lord.* Though a flower in a mans garden die, yet he can delight in his money and Jewels: He who eſteems Chriſt, can ſolace himſelf in Chriſt, when there is an Autumn upon all other comforts.

5. If we are prizers of Chriſt, then we will part with our deareſt luſts for him. *Paul* ſaith of the *Galathians*, they did ſo eſteem him, that they were *ready to have pulled out their own eyes, and have given him, Gal.* 4. 15. He who eſteems Chriſt, will pull out that luſt, which is his *right eye*. A wiſe man will throw away a poyſon for a cordial: He who ſets an high value upon Chriſt, will part with his pride, unjuſt gain, ſinful † faſhions: He will ſet his feet upon the neck of his ſins. † Iſaiah 30. 22.

Try by this! How can they be ſaid to prize Chriſt, who will not leave a vanity for him? Not a ſpot in the face, not an oath, not an intemperate cup: What a ſcorn and contempt do they put upon the Lord Jeſus, who prefer a damning luſt, before a ſaving Chriſt.

6. If we are prizers of Chriſt, we ſhall think we cannot have him at too dear a rate. We may buy gold too dear, but we cannot purchaſe Chriſt too dear: Though we part with our bloud for him, it is no dear bargain:

The Apoſtles rejoyced that they were graced ſo much, as to be diſgraced for Chriſt, *Act.* 5. 41. They eſteemed their fetters more precious than bracelets of gold: Let not him ſay he prizeth Chriſt, who refuſeth to bear his Croſs, *Mat.* 13. 21. *When perſecution ariſeth becauſe of the Word, by and by he is offended.*

7. If we are prizers of Chriſt, we will be willing to help others to a part in him; that which we eſteem excellent, we are deſirous our friend ſhould have a ſhare in: If a man hath found a Spring of water, he will call others that they may drink, and ſatisfie their thirſt. Do we commend Chriſt to others? Do we take them by the hand, and lead them to Chriſt? This ſhows how few prize Chriſt, becauſe they ſtrive no more that their Relations ſhould have a part in him: They get land and riches for their poſterity, but have no care to leave them the *Pearl of Price* for their portion.

8. If we are prizers of Chriſt, then we prize him in health as well as in ſickneſs; when we are inlarged, as well as when we are ſtraitned: A friend is prized at all times; the *Roſe of Sharon* is always ſweet: He who values his Saviour aright, hath as precious thoughts of him in a day of proſperity, as in a

a day of adverſity: The wicked make uſe of Chriſt, only when they are in ſtraits; as the Elders of *Gilead* went to *Jeptha* when they were *in diſtreſs*, *Judg.* 11. 7. *Themiſtocles* complained of the *Athenians*, that they ran to him but as to a Tree, to ſhelter them in a ſtorm: Sinners deſire Chriſt only for a ſhelter: The Hebrews never choſe their Judges, but when they were in ſome imminent * dangers: Godleſs perſons never look after Chriſt, but at death, when they are in danger of hell.

* Godw. *Jew. Antiq.*

Uſe 3. As we would evidence to the world that we have the impreſs of godlineſs on us, let us be prizers of Jeſus Chriſt; he is *Elect*, *Precious*; Chriſt is the wonder of beauty: *Pliny* ſaith of the Mulberry Tree, there is nothing in it, but what is medicinable and uſeful, the fruit, leaves, bark: So there is nothing in Chriſt, but what is precious; his Name is precious, his Virtues precious, his bloud precious.

Uſe 3. of *Exhort.*

--- Et precium mundi ſanguiſerat Domini---

Oh then let us have endearing thoughts of Chriſt; let him be accounted our chief treaſure and delight: This is the reaſon why millions periſh, becauſe they do not prize

Christ: Christ is the door by which men are to enter into heaven, *John* 10.9. If they do not know this door, or are so proud that they will not stoop to go in at it, how can they be saved? That we may have Christ-admiring thoughts: Let us consider,

1. We cannot prize Christ at too high a rate; we may prize other things above their worth; that is our sin, we commonly over-rate the creature; we think there is more in it than there is; therefore God withers our gourd, because we over-prize it: But we cannot raise our esteem high enough of Christ, he is beyond all value: There is no Ruby or Diamond but the Jeweller can set a just price upon it, he can say it is worth so much, and no more; but Christs worth can never be fully known: No Seraphim can set a due value on him; his are *unsearchable riches*, *Eph.* 3. 8. Christ is more precious than the Soul, than the Angels, than † Heaven.

† *Si tanti vitreum? quanti verum Margaritum?* Tertull.

2. Jesus Christ hath highly prized us; he took our flesh upon him, *Heb.* 2.16. He made his Soul *an offering* for us, *Isa.* 53. 10: How precious was our Salvation to Christ? Shall not we prize and adore him, who hath put such a value upon us?

3. Not to prize Christ is high imprudence;

dence; Christ is our Guide to Glory; 'tis folly for a man to slight his Guide; he is our Physitian, *Mal.* 4. 2. 'Tis folly to despise our Physitian.

What, to set light by Christ for things of no value? *Mat.* 23. 17. *Ye fools and blind.* How is a fool tryed, but by showing him an Apple, and a piece of Gold, if he chuse the Apple before the Gold, he is judged to be a fool, and his Estate is begged: How many such Ideots are there, who prefer Husks before Manna, the gaudy empty things of this life, before the Prince of *Glory*, Will not Satan beg them at last for fools?

4. Such as slight Christ now, and say, *There is no beauty in him that he should be* * *desired*: There is a day shortly coming, when Christ will as much slight them; he will set as light by them, as they do by him; he will say, *I know you not*, *Luk.* 13. 27. What a slighting word will that be, when men shall cry, Lord Jesus save us, and he shall say, I was offered to you, but *you would none of* † *me*; you scorned me, and now I will set light by you, and your Salvation; *Depart from me, I know you not.* This is all that sinners get by rejecting the Lord of Life: Christ will slight them at the day of Judgement, who have slighted him in the day of Grace.

* Isa 53. 2.

† Isa. 81. 11.

Sect. VIII.

8 *Character.* 8. A godly man is an Evangelical weeper. *David* did sometimes sing with his Harp, and sometimes the Organ of his eye did weep, *Psal. 6. 6. I water my couch with tears.* Christ calls his Spouse his *Dove*, *Cant. 2. 14.* The Dove is a weeping creature: Grace dissolves and liquifies the Soul, causing a spiritual thaw: The sorrow of the heart runs out at the eye, *Psa. 31. 9.*

The Rabbins report, that the same night *Israel* departed out of *Egypt* towards *Canaan*, all the Idols of *Egypt* were broken down by Lightning and Earthquake: So at that very time men go forth out of their natural condition towards heaven, all the Idols of sin in the heart must be broken down by Repentance: A melting heart is the chief branch of the Covenant of Grace, *Ezek. 36. 26.* and the product of the Spirit, *Zac. 12. 10. I will powre upon the House of* David *the Spirit of Grace, and they shall look on me whom they have pierced, and they shall mourn for him.*

Quest. *But why is a godly man a weeper? Is not sin pardoned, which is the ground of Joy? Hath he had a transforming work upon his heart, why then doth he weep?*

Answ.

Answ. A godly man finds matter enough of weeping.

1. He weeps for the *in-being* of sin, the *Law in his members*, *Rom.* 7. 23. The ebullitions, and first risings of * sin; his Nature is a poysoned Fountain: A regenerate person grieves that he carries that about him which is *enmity* to God; his heart is like the *wide Sea*, wherein there are *creeping things* † *innumerable*; vain sinful thoughts: A Childe of God laments *hidden wickedness*; he hath more evil in him than he knows * of: There are those Meanders in his heart which he cannot trace; a *terra incognita*, *an unknown world* of sin, *Psalm* 19. 12. *Who can understand his errors?*

* *Motus primo primi.* Aquin.

† Psa. 104. 25.

* *Plangenda tenebræ* Aug.

2. A godly man weeps for the adherency of Corruption; if he could get rid of sin, there were some comfort, but he cannot shake off this † Viper. Sin cleaves to him as the Leprosie to the wall, *Lev.* 14. 39. Though a Childe of God forsakes his sin, yet sin will not forsake him, *Dan.* 7. 12. *Concerning the rest of the beasts, they had their Dominion taken away, yet their lives were prolonged for a season.* So though the Dominion of sin is taken away, yet the life of it is prolonged for a season; and while sin lives it molests: The *Persians* were daily Enemies to the *Romans*,

† *Fomes iste & stirps tecati, etiam in renatorum animis medullis tenacissimè adhæret.*

and would be invading upon their frontiers. So sin *wars against the Soul*, 1 *Pet.* 2. 11. And no cessation of arms till death; will not this cause tears?

3. A Childe of God weeps that he is sometimes overcome by the prevalency of Corruption, *Rom.* 7. 19. *The evil I would not, that do I.* *Paul* was like a man carried down the stream: How oft is a Saint overpowred with pride and passion! When *David* had sinned, he steeped his Soul in the brinish tears of Repentance: It cannot but grieve a regenerate person to think he should be so foolish, as after he hath felt the smart of sin, yet to put this fire in his bosom again.

4. A godly heart grieves that he can be no more holy; it troubles him that he shoots so short of the Rule and Standard which God hath set: I should, saith he, love the Lord *with all my heart*: But how defective is my love? how far short do I come of what I should be, nay, of what I might have been: What can I see in my life, but either blanks or blots?

5. A godly man weeps sometimes, out of the sense of Gods love: Gold is the finest and most solid of all the metals, yet is soonest melted with the fire: Gracious hearts, which are golden hearts, are the soonest melted

ed into tears by the fire of Gods love. I once knew an holy man, who walking in his garden, and ſhedding plenty of tears, a friend coming to him accidentally, asked him, why he wept? He brake forth into this pathetical expreſſion, *O the love of Chriſt, the love of Chriſt,* Thus have we ſeen the Cloud melted into water by the Sun-beams.

6. A godly perſon weeps, becauſe the ſins he commits are in ſome ſenſe worſe than the ſins of other men; the ſin of a juſtified perſon is very odious.

1. Becauſe he acts contrary to his own principles; he doth not only ſin againſt the Rule, but againſt his Principles, againſt his knowledge, vows, prayers, hopes, experiences: He knows how dear ſin will coſt him, yet he adventures upon the forbidden fruit.

2. The ſin of a Juſtified perſon is odious, becauſe it is a ſin of unkindneſs, 2 *King.* 11.9. *Peters* denying of Chriſt was a ſin againſt love; Chriſt had enrolled him among the Apoſtles, he had taken him up into the Mount of Transfiguration, and ſhowed him the glory of Heaven in a Viſion; yet after all this ſignal Mercy, that he ſhould deny Chriſt, it was high ingratitude. This made him go out and *weep bitterly*, *Mat.* 26.75. He baptized himſelf, as it were, in his own

own * tears: The sins of the godly go neerest to Gods Heart: Others sins *anger* God, these *grieve* him: The sins of the wicked pierce Christs sides, the sins of the godly wound his heart; the unkindness of a Spouse goes neerest the heart of her Husband.

* δεύτερον βάπτισμα διὰ τῶν δακρύων ποιήσας. Chrysost. *de pœn.*

3. The sin of a Justified person is odious, because it reflects more dishonor upon God, 2 *Sam.* 12. 14. *By this deed, thou hast given occasion to the Enemies of the Lord to blaspheme.* The sins of Gods people put black spots in the face of Religion. Thus we see what cause there is, why a Childe of God should weep even after Conversion.

--- *Quis talia fando, temperet à lachrymis?*

Now this sorrow of a godly man for sin, is not a despairing sorrow; he doth not *mourn* without hope, *Psal.* 65. 3. *Iniquities prevail against me*: There is the Holy Soul weeping; *as for our transgressions thou shalt purge them away*: There is Faith triumphing.

Divine sorrow is excellent: There is as much difference between the sorrow of a godly man and a wicked, as between the water of a Spring which is clear and sweet, and the water of the Sea which is salt and brackish. A godly mans sorrow hath these three qualifications,

1. It

1. It is *internal*; it is a ſorrow of Soul; hypocrites *diſfigure their faces*, *Mat.* 6. 16. godly ſorrow goes deep, it is *a pricking at the heart*, *Acts* 2. 37. True ſorrow is a ſpiritual Martyrdome, therefore called *Soul-affliction*, *Lev.* 23. 29.

2. Godly ſorrow is *ingenuous*; it is more for the evil that is in ſin, than the evil which follows after; it is more for the *ſpot* than the *ſting*: Hypocrites weep for ſin only as it brings affliction. I have read of a Fountain that never ſends out ſtreams, but the Evening before a Famine: Hypocrites never ſend forth the ſtreams of their tears, but when Gods Judgements are approaching.

3. Godly ſorrow is *influential*; it makes the heart better, *Eccleſ.* 7. 3. *By the ſadneſs of the countenance, the heart is made better.* Divine tears do not only *wet*, but *waſh*, they purge out the love of ſin.

Uſe 1. How far are they from being godly; who ſcarce ever ſhed a tear for ſin: If they loſe a neer Relation, they weep, but though they are in danger of loſing God and their Souls, they weep not. How few know what it is to be in an Agony for ſin, or what a broken heart means; their eyes are not like *the Fiſh-pools of Heſhbon*, full of water, *Cant.* 7. 4. but rather like *the Mountains of Gilboa*, *Uſe* 1.

Gilboa, which had no dew upon them, 2 *Sam.* 1. 21. It was a greater plague for *Pharaoh* to have his heart turned into ſtone, than to have his Rivers turned into bloud.

Others, if they do ſometimes ſhed a tear, yet they are never the better, they go on in wickedneſs, and do not drown their ſins in their tears.

Uſe 2. *Uſe* 2. Let us labour for this Divine Character, be weepers. This is *a repentance not to be repented of*, 2 *Cor.* 7. 10. 'Tis reported of Mr. *Bradford* Martyr, that he was of a melting ſpirit, he ſeldome ſate down to his meat, but ſome tears trickled down his cheeks. There are two Lavors to waſh away ſin, Bloud and * Tears: The Bloud of Chriſt waſheth away the guilt of ſin, tears waſh away the filth; repenting tears are *precious*, God puts them in his *bottle*, *Pſal.* 56. 8. They are *beautifying*; a tear in the eye doth more adorn, than a Ring on the finger: Oyl makes the *face ſhine*, *Pſal.* 104. 15. Tears make the heart ſhine; tears are *comforting*; a ſinners mirth turns to melancholy, a Saints mourning turns to muſick: Repentance may be compared to *Myrrhe*, which though it be bitter to the taſte, it is comforting to the ſpirits: Repentance may be bitter to the fleſhy part, but it is moſt refreſhing to the ſpiritual. Wax that

* οὐδὲ τὸ τῆς θαλάσσης ἱκανὸν πᾶν ὕδωρ καθαρίσαι. Juſt. *in Collat. cum Triph.*

that melts is fit for the Seal; a melting Soul is fit to take the ſtamp of all heavenly bleſſings: Let us give Chriſt the water of our tears, and he will give us the Wine of his Bloud.

Sect. IX.

9. A godly man is a lover of the Word, *Pſal.* 119. 97. *O how love I thy Law.* 9 *Character.*

1. A godly man loves *the Word written.* *Chryſoſtom* compares the Scripture to a garden ſet with knots and * flowers: A godly man delights to walk in this garden, and ſweetly ſolace himſelf; he loves every branch and parcel of the Word.

* ἐκεῖ ἐστιν ἄνθη μαιραινόμενα, ἐνταῦθα δὲ κοήματα ἀκμάζοντα. Chryſ. Pſa. 48.

1. He loves the *counſelling part* of the Word, as it is a *Directory* and Rule of life: The Word is the Mercurial Statue which points us to our duty; it contains in it *credenda* and *facienda*, things to be believed and practiſed: A godly man loves the Aphoriſmes of the Word.

2. A godly man loves the *Minatory part* of the Word: The Scripture, like the Garden of *Eden*, as it hath a Tree of Life in it, ſo it hath a Flaming Sword at the Gates of it; this is the *threatning* of the Word; it flaſheth fire in the face of every perſon that goes on

on obstinately in wickedness, *Psal.* 68. 21. *God shall wound the hairy scalp of such an one, as goes on still in his trespasses.* The Word gives no indulgence to evil; it will not let a man halt between God and Sin: The true Mother would not let the Childe be divided, and God will not have the heart divided: The Word thunders out threatnings against the very appearance of evil; it is like that *flying Roll* full of curses, *Zac.* 5. 1.

A godly man loves the menaces of the Word, he knows there is love in every threatning: God would not have us perish, therefore doth mercifully threaten us, that he may scare us from sin: Gods threatnings are as the Sea-mark, which shows the Rocks in the Sea, and threatneth death to such as come neer; the threatning is a curbing bit to check us, that we may not run in a full careir to hell; there is mercy in every threatning.

3. A godly man loves the consolatory part of the * Word, the *Promises*; he goes feeding upon these, as *Sampson* went on his way eating the *honey-comb*, *Judg.* 14. 8. The Promises are μέλιτος μυελος, all marrow and sweetness; they are our Bezar-stone when we are fainting; they are the conduits of the Water of Life, *Psal.* 94. 19. *In the multitude of my thoughts within me, thy comforts delight*

* ἐντύγχανε ἀεὶ ταῖς θείαις γραφαῖς, ὥσπερ γὰρ οἶνος πεινόμενος καρδίαν εἰς εὐφροσύνην, οὕτω καὶ ὁ πνευματικὸς οἶνος εἰς χαρὰν σοῦ τὴν ψυχὴν μεταβάλλει. Chrysost.

delight my Soul. The Promiſes were *Davids* Harp to drive away ſad thoughts; they were the breaſt which milked out Divine Conſolation to him.

A godly man ſhows his love to the Word written:

1. By diligent reading of it: The Noble *Bereans* did *ſearch the Scriptures daily*, *Act.* 17. 11. *Apollos* was mighty in the Scriptures, *Act.* 18. 24. The Word is our *Magna Charta* for heaven, we ſhould be daily reading over this Charter: The Word is *index ſui & obliqui*, it ſhows what is truth, and what is error; it is the field where the *Pearl of Price* is hid: How ſhould we dig for this Pearl! A godly mans heart is the Library to hold the Word of God, it dwells richly in him, *Col.* 3. 16. It is reported of *Melancthon*, that when he was young, he carried the Bible always about him, and did greedily read in † it. The Word hath a double work, to *teach* us, and to *judge* us: They that will not be taught by the Word, ſhall be judged by the Word: Oh let us make the Scripture familiar to us! What if it ſhould be as in the times of *Dioclesian*, who commanded by Proclamation the Bible to be * burned; or as in Queen *Maries* daies, wherein it was death to have a Bible in Engliſh; by diligent conver-

† *Biblia etiam adoleſcens ſemper ſecum circumtulit, avideq; legit in templo & alibi.* Melch. Adam *in vit.* Melancth.

* Euſeb. *lib.* 8. *c.* 3.

ſing

ſing with Scripture, we may carry a Bible in our head.

2. A godly man ſhows his love to the Word, by frequent meditating in it, *Pſalm* 119. 97. *It is my meditation all the day.* A pious Soul meditates of the Verity and Sanctity of the Word; he hath not only a few tranſient thoughts, but lays his mind a ſteeping in the Scripture; by meditation he ſucks from this ſweet flower, and concocts holy truths in his mind.

3. He ſhows his love to the Word by delighting in it, it is his recreation, *Jer.* 15. 16. *Thy words were found, and I did eat them, and thy Word was unto me the Joy and rejoycing of my heart.* Never did a man take ſuch delight in a diſh that he loved, as the Prophet did in the Word: And indeed, how can a Saint chuſe but take great complacency in the Word, becauſe all that ever he hopes to be worth is contained in it: Doth not a ſon take pleaſure in reading over his Fathers Will and Teſtament, where he makes a conveyance of his Eſtate to him?

4. He ſhows his love to the Word, by hiding it, *Pſal.* 119. 11. *Thy Word have I hid in my heart:* As one hides a treaſure that it ſhould not be ſtoln away: The Word is the Jewel, the heart is the Cabinet where it muſt be locked up: Many hide the Word in their memory,

memory, but not in their heart. And why would *David* incloſe the Word in his heart? *That I might be kept from ſinning againſt thee.* As one would carry an Antidote about him, when he comes neer an infected place; ſo a godly man carries the Word in his heart as a ſpiritual antidote to preſerve him from the infection of * ſin: Why have ſo many been poyſoned with error, others with moral vice, but becauſe they have not hid the Word as an holy antidote in their heart.

* *Verbum Dei alexipharmacum.*

5. He ſhows his love to the Word by defending it: A wiſe man will not let his Land be taken from him, but will defend his Title. *David* looked upon the Word as his Land of Inheritance, *Pſal.* 119. 111. *Thy Teſtimonies have I taken as an Heritage for ever.* And do you think he would let his Inheritance be wreſted out of his † hands? A godly man will not only diſpute for the Word, but die for it, *Rev.* 6. 9. *I ſaw under the Altar the ſouls of them that were ſlain for the Word of God.*

† *Potius ruat cælum quam pereat una mica veritatis.* Luther.

6. He ſhows his love to the Word by preferring it above things moſt precious. 1. Above food, *Job* 23. 12. *I have eſteemed the words of his mouth, above my neceſſary food.* 2. Above riches, *Pſal.* 119. 72. *The Law of thy mouth is better unto me, then thouſands of*

* χρυσὸν πολυευ-χον vocat. Zenoph.

gold and * *silver.* 3. Above worldly honor. Memorable is the ſtory of King *Edward* the Sixth, who upon the day of his Coronation, when they preſented before him three Swords, ſignifying to him that he was Monarch of three Kingdomes, the King ſaid, there is yet one Sword wanting; being asked, what that was? he anſwered, the Holy Bible, which is *the ſword of the Spirit*, and is to be preferred before theſe Enſigns of † Royalty.

† Wolfius *lect. memorabil. Centur.* 16.

7. He ſhows his love to the Word by talking of it, *Pſal.* 119. 172. *My tongue ſhall ſpeak of thy Word.* As a covetous man is talking of his rich purchaſe, ſo a godly man is ſpeaking of the Word: what a treaſure it is, how full of beauty and ſuavity; they whoſe mouths the Devil hath gagg'd, who never ſpeak of Gods Word, it is a ſign they never reaped any good by it.

8. He ſhows his love to the Word by conforming to it; the Word is his Sun-Dial, by which he ſets his life, the balance in which he weighs his actions; he copies out the Word in his daily walk, 2 *Tim.* 4. 7. *I have kept the Faith.* St. *Paul* kept the Doctrine of Faith, and lived the life of Faith.

Queſt. *Why is a godly man a lover of the Word?*

Anſw. 1.

Answ. 1. Because of the excellency of the Word.

1. The word written is our *pillar of fire* to guide * us: It shows us what Rocks we are to avoid; it is the card by which we sail to the *new Hierusalem*.

* φῶς ἐστι κοῖνον ἐπιλάμπει πᾶσι. Clem. Alexandrin.

2. The word is a Spiritual Optick Glass, through which we may see our own hearts: The Glass of Nature which the Heathen had, discovered spots in their *Conversation*, but this Glass discovers spots in the *Imagination*; that Glass discovered the spots of their unrighteousness, this discovers the spots of our righteousness, *Rom.* 7. 9. *When the Commandment came, sin revived, and I died*: when the word came as a Glass, all my opinion of self-righteousness died.

3. The word of God is a Soveraign comfort in distress; while we follow this *Cloud*, the *Rock* follows us, *Psal.* 119. 50. *This is my comfort in my affliction, for thy word hath quickned me.* Christ is the Fountain of Living water, the word is the Golden Pipe through which it runs: what can revive at the hour of death, but *the Word of* † *Life*.

† Phil. 2. 16.

2. A godly man loves the word, because of the efficacy it hath had upon him, this *day-star* hath risen in his * heart, and usher'd in the Sun of Righteousness.

* πολὺ ἐνταῦθα τὸ φῶς αὐτῶν τῶν ἀκτίνων φαιδρότερον. Chrysost.

2. A godly man loves *the Word Preached*; which is a Commentary upon the word written: The Scriptures are the Soveraign oyls and balſoms, the preaching of the word is the powring of them out: The Scriptures are the precious ſpices, the preaching of the word is the beating of theſe ſpices, which cauſeth a wonderful fragrancy and delight. The word preached is *the Rod of Gods ſtrength*, *Pſal.* 110. 2. and *the breath of his lips*, *Iſa.* 11. 4. What was once ſaid of the City *Thebes*, that it was built by the ſound of *Amphius* his Harp, is much more true of Soul-Converſion, it is built by the ſound of the Goſpel Harp; therefore the preaching of the Word is called, *the power of God to Salvation*, 1 *Cor.* 1. 24. By this, Chriſt is ſaid, (now) to ſpeak to us from Heaven, *Heb.* 12. 25. This Miniſtry of the word is to be preferred before the Miniſtry of Angels.

A godly man loves the word preached, partly from the good he hath found by it; he hath felt the dew fall with this Manna; and partly becauſe of Gods Inſtitution, the Lord hath appointed this Ordinance to ſave him; the Kings Image makes the Coyn go currant; the ſtamp of Divine Authority upon the word preached, makes it an Engine conducible to mens Salvation.

Uſe.

Use. Let us try by this Character, whether we are godly: Are we lovers of the word? *Use.*

1. Do we love the *word written*? What ſums of money did the Martyrs give for a few leaves of the Bible? Do we make the word our *familiar*? As *Moſes* had often *the Rod of God* in his hand, ſo ſhould we have *the Book of God* in our hand: when we want direction, do we conſult with this ſacred Oracle? when we find corruptions ſtrong, do we make uſe of this *Sword of the Spirit* to hew them down? when we are diſconſolate, do we go to this *Aqua vitæ* bottle for comfort? then we are lovers of the word! But alas, how can they ſay they love the Scriptures, who are ſeldome converſant in them? their eyes begin to be ſore when they look upon a Bible: The two Teſtaments are hung by, like ruſty Armour, which is ſeldome or never made uſe of: The Lord wrote the Law with *his own finger*, but though God took pains to write, men will not take pains to read; they had rather look upon a pair of Cards, then upon a Bible.

2. Do we love the *word preached*? Do we prize it in our judgements? Do we receive it into our hearts? Do we fear the loſs of the word preached, more than the loſs of

peace and trading? Is it the removal of the Ark that troubles us?

Again, do we attend the Word with Reverential Devotion? when the Judge is giving his Charge upon the Bench all attend; when the word is preached, the great God is giving us his Charge, do we listen to it as to a matter of life and death? this is a good sign we love the word.

Again, do we love the Sanctity of the word? *Psal.* 119. 140. The word preached is to beat down sin, and advance holiness: Do we love it for its spirituality and purity? Many love the word preached only for its eloquence and notion; they come to a Sermon as to a Musick-lecture, *Ezek.* 33. 31. or as to a garden to pick flowers, but not to have their lusts subdued, or their hearts bettered: These are like a foolish woman which paints her face, but neglects her health.

Again, do we love the convictions of the word? Do we love the word when it comes home to our Conscience, and shoots its arrows of reproof at our sins? 'Tis the Ministers duty sometimes to reprove: He that can give smooth words in the Pulpit, but knows not how to reprove, is like a sword with a fine hilt, without an edge, *Titus* 2. 15. *Rebuke them sharply:* Dip the nail in oyl, reprove

prove in love, but ſtrike the nail home. Now Chriſtian, when the word toucheth upon thy ſin, and ſaith, *Thou art the man*, doſt thou love the reproof? Canſt thou bleſs God that *the ſword of the Spirit* hath divided between thee and thy luſts? This is indeed a ſign of grace, and ſhows thou art a lover of the word.

A corrupt heart loves the comforts of the word, but not the reproofs, *Amos* 5. 10. *They hate him that rebuketh in the gate.*

--- Igne micant oculi---

Like venomous creatures, that upon the leaſt touch ſpit poyſon, *Act.* 7. 54. *When they heard theſe things they were cut to the heart, and gnaſhed upon him with their teeth.* When *Stephen* touched them to the quick, they were mad, and could not endure * it.

* *Quales quæſo illi ſunt, qui verbi redargutiones accipere nolunt, ſed contra, obſtinati murmurant, & Miniſtros verbi Cæleſtis ob id odio proſequuntur? Nimirum non ſunt vaſa contrita, ſed ferrea ac lapidea; & o utinam malleo legis, hæ petræ ſe concuti paterentur, ſed quia quotidie in duricie ſua pergunt, & diabolo ſe regendos inſolidum tradunt, idem Dei malleus tandem in inferni barathrum eos percuſſione horrenda deturbabit.* Glaſſii *ex eg. p.* 4. *in* Johan.

Queſt. *How ſhall we know that we love the reproofs of the word?*

Anſw. 1. When we deſire to ſit under an

heart-searching Miniſtry; who cares for Phyſick that will not work? A godly man chuſeth not to ſit under ſuch a Miniſtry as will not work upon his Conſcience.

2. When we pray that the word may meet with our ſins; if there be any traiterous luſt got into our heart, we would have it found out, and Execution done upon it; we would not have ſin *covered*, but *cured*: we can open our breaſt to the bullet of the word, and ſay, Lord ſmite this ſin.

3. When we are thankful for a reproof, *Pſa.* 141. 5. *Let the righteous ſmite me, it ſhall be a kindneſs, and let him reprove me, it ſhall be an excellent oyl which ſhall not break my* * *head.*

* *Sermo vulnerans dolorem affert ſed ſalutarem.* Mollerus.

David was glad of a reproof. Suppoſe a man were in the mouth of a Lyon, and another ſhould ſhoot the Lyon and ſave the man, would not he be thankful? So, when we are in the mouth of ſin, as of a Lyon, and the Miniſter by a reproof ſhoots this ſin to death, ſhall not we be thankful? A gracious ſoul rejoyceth when the ſharp Lance of the word hath let out his Impoſthume; he wears a reproof as a Jewel on his ear, *Pro.* 30. 12. *As an ear-ring of gold, ſo is a reprover on an obedient ear.* To conclude, 'tis convincing reach ng muſt do the ſoul good; a nipping reproof prepares for comfort, as a nipping froſt

froſt prepares for the ſweet flowers of ſpring.

Sect. X.

10. A godly man hath the Spirit of God reſiding in him, 2 *Tim.* 1. 14. *The Holy Ghoſt which dwelleth in* **us.* The Schoolmen move the queſtion, whether a man receive the Holy Ghoſt himſelf or no? *Montanus* held that the godly have ſo Gods Spirit in them, that they partake of his Eſſence, and are become one perſon with himſelf; but this amounts to no leſs than blaſphemy; then it would follow, that every Saint were to be worſhipped. 10 *Character.* * Gal. 4. 6.

I conceive the ſpirit is in the godly *per modum influxus*, they have the *preſence*, and receive the ſacred influences of it: When the Sun comes into a room, not the body of the Sun is there, but the beams that ſparkle from it: Indeed, ſome Divines have thought, that the godly have more than the influx of the ſpirit, though to ſay how it is more, is ineffable, and is fitter for ſome Seraphique Pen to deſcribe than mine. The Spirit of God diſcovers its ſelf in a gracious ſoul two wayes.

1. By its *motions*: Theſe are ſome of that ſweet perfume the ſpirit breaths upon the heart,

heart, whereby it is raiſed into a kind of Angelical frame.

Queſt. 1. *But how may we know the motions of the Spirit from a deluſion?*

Anſw. The motions of the Spirit are always conſonant to the word; the word is the Chariot wherein the Spirit of God * rides; which way the tyde of the word runs, that way the wind of the ſpirit blows.

* *Verbum eſt vehiculum ſpiritus.*

Queſt. 2. *How may the motions of the Spirit in the godly, be diſtinguiſhed from the impulſes of a Natural Conſcience?*

Anſw. 1. A Natural Conſcience may provoke ſometimes to the ſame thing that the ſpirit doth, but not from the ſame principle. Natural Conſcience is a ſpur to duty, but it puts a man upon doing duties for fear of hell; as the Gally tugs at the Oar for fear of being beaten: whereas the ſpirit moves a Childe of God from a more Noble Principle; it makes him ſerve God *out of choice*, and eſteem duty his priviledge.

2. The impulſes of a Natural Conſcience, put men only upon more facil duties of Religion, wherein the heart is leſs exerciſed; as perfunctory reading, or praying; but the motions of the ſpirit in the godly go further, cauſing them to ſet upon the moſt *irkſome* duties, as ſelf-reflection, ſelf-humbling;

bling; yea *perillous* duties, as confessing Christs Name in times of danger: Divine motions are in the heart like new wine which will have vent: When Gods Spirit possesseth a man, it carries him full-sail through all difficulties.

2. The Spirit discovers it self in the godly by its † *virtues*. These are various.

† *Spiritus Dei opulens virtutibus suam gratiam impertiens* Ambros. *de Spir.* † ἐλέγξει. † *Omne agens producit sibi simile.*

1. Gods Spirit hath a teaching virtue, the spirit teacheth *convincingly*. * *Joh.* 16. 8. It doth so teach, as it doth perswade.

2. Gods Spirit hath a sanctifying † virtue, the heart naturally is polluted, but when the spirit comes into it, it works sin out, and grace in: The Spirit of God was represented by the *Dove*, Embleme of Purity; the spirit makes the heart a Temple for pureness, and a Paradise for pleasantness: The holy *Oyl of* * *Consecration*, was nothing else but a prefiguring of the † spirit: The spirit sanctifies a mans fancy, causing it to mint holy meditations; it sanctifies his will, byassing it to good; so that now it shall be as delightful to serve God, as before it was to sin against him: sweet powders perfume the linnen; so Gods Spirit in a man, perfumes him with holiness, and makes his heart a Map of Heaven.

* Exod. 30. 25. † τὸ ἔλαιον σύμβολον ἦν τοῦ πνεύματος. Chry.

3. Gods Spirit hath a vivifying virtue,

2 *Cor.*

* ζωοποιεῖ. 2 *Cor.* 3. 6. *The Spirit giveth* * *life:* As th blowing in an Organ makes it ſound, ſo th breathing of the ſpirit cauſeth life and mo on: When the Prophet *Elijah* ſtretche himſelf upon the dead Childe it revive 1 *Kin.* 17. 22. ſo Gods Spirit ſtretching ſelf upon the ſoul infuſeth life into it.

As our life, ſo our *livelineſs* is from th ſpirits operation, *Ezek.* 3. 14. *The Spirit lift ed me up.* When the heart is bowed dow and is liſtleſs to duty, the Spirit of God lif it up, it puts a ſharp edge upon the affection it makes love ardent, hope lively; the ſpir takes off the *weights* of the ſoul, and gives *wings*, *Cant.* 6. 12. *Or ever I was aware, n Soul made me like the Chariots of Amminadi* The wheels of the ſoul were before pulle off, and it did drive on heavily, but whe the ſpirit of the Almighty poſſeſſeth a ma now he runs ſwiftly in the ways of God, an his ſoul is as the Chariots of *Amminadib.*

4. Gods Spirit hath a Juriſdictive virtue it rules and governs; Gods Spirit ſits para mount in the † ſoul, it gives check to th violence of corruption, it will not ſuffer man to be vain and looſe as others: The Sp rit of God will not be put out of office, exerciſeth its authority over the heart, *brin ing every thought to the obedience of Chri* 2 *Cor.* 10. 5.

† *Spiritus Dei habitat in nobis quia regit, & gubernat.* Paræus.

5. Th

5. The ſpirit hath a mollifying virtue; therefore it is compared to * *fire*, which ſoftens the wax: The ſpirit turns *flint* into *fleſh*, *Ezek.* 36. 26. *I will give you an heart of fleſh.* How ſhall this be effected? Ver. 27. *I will put my ſpirit within you.* While the heart is hard, it lies like a log, and is not wrought upon either with judgements or mercies, but when Gods Spirit comes in, it makes a mans heart as tender as his eye, and now it is made yielding to Divine Impreſſions. * Act. 2. 3.

6. The ſpirit of God hath a corroborating † virtue, it infuſeth ſtrength and aſſiſtance for work, it is πνεῦμα δυνάμεως, *a ſpirit of Power*, 2 *Tim.* 1. 7. Gods ſpirit carries a man above himſelf, *Eph.* 3. 16. *Strengthened with might by his ſpirit in the inner man:* The ſpirit confirms faith, animates courage, it lifts at one end of the Croſs, and makes it lighter to be * born: The ſpirit gives not only a *ſufficiency* of ſtrength, but a *redundancy*. † *Spiritu præeunte nullus ſit obex.* * *συναίρε λαμβάνεται.*

Queſt. *How ſhall we know whether we act in the ſtrength of Gods Spirit, or in the ſtrength of our own abilities?*

Anſw. 1. When we do humbly caſt our ſelves upon God for aſſiſtance; as *David* going out againſt *Goliah*, did caſt himſelf upon God for help, 1 *Sam.* 17. 45. *I come to thee in*

in the Name of the Lord. 2. When our duties are divinely qualified, we do them with pure aims. 3. When we have found God going along with us, we give him the glory of all, 1 *Cor.* 15. 10. This doth clearly evince, that the duty was carried on by the strength of Gods Spirit, more than by any innate abilities of our own.

† *Spiritus super mel dulcis, qui vel ipsam mortem suavem reddit.* Bern.

7. Gods Spirit hath a comforting † virtue; disconsolacy may arise in a gracious * heart; as the Heaven, though it be a bright lucid body, yet hath interposition of Clouds; this sadness is caused usually through the malice of Satan, who if he cannot *destroy* us, he will *disturb* us, but Gods Spirit within us doth sweetly chear and revive; he is called ὁ παράκλητος, *the Comforter*, *Joh.* 14. 16. These comforts are real and infallible: Hence it is called *the Seal of the Spirit*, *Eph.* 1. 13. When a Deed is sealed, it is firm and unquestionable: so when a Christian hath the seal of the spirit, his comforts are confirmed; every godly man hath these revivings of the spirit *in some degree*, he hath the seminals and initials of joy, though the flower be not fully ripe and blown.

* Psa. 43. 5.

Quest. *How doth the Spirit give comfort?*

Answ. 1. By showing us that we are in a state of Grace: A Christian cannot always see

ſee his riches; the work of Grace may be written in the heart like ſhort-hand, which a Chriſtian cannot read; the ſpirit gives him a *Key* to open theſe dark Characters, and ſpell out his Adoption, whereupon he hath joy and peace, 1 *Cor.* 2. 12. *We have received the Spirit which is of God, that we might know the things which are freely given to us of God.*

2. The ſpirit comforts, by giving us ſome raviſhing apprehenſions of Gods love, *Rom.* 5. 5. *The love of God is ſhed abroad in our hearts by the Holy Ghoſt.* Gods love is a box of precious oyntment, and it is only the ſpirit can break open this box, and fill us with the ſweet perfume of it.

3. The ſpirit comforts, by carrying us to the Bloud of Chriſt; as when a man is weary and ready to faint, carry him to the water, and he is refreſhed: ſo when we are fainting under the burden of ſin, the ſpirit carries us to the Fountain of Chriſts Bloud, *Zac.* 12. 1. *In that day there ſhall be a Fountain opened, &c.* The ſpirit inables us to drink the waters of Juſtification which run out of Chriſts ſides: The ſpirit applyes whatever Chriſt hath purchaſed, it ſhows us that our ſins are done away in Chriſt, and though we are ſpotted in our ſelves, we are undefiled in our head.

4. The ſpirit comforts, by inabling Conſcience

ſcience to comfort; the Childe muſt be taught before it can ſpeak: The ſpirit opens the mouth of Conſcience, and helps it to ſpeak, and witneſs to a man that his eſtate is good, whereupon he begins to receive comfort, *Rom. 9. 2. My Conſcience bearing me witneſs in the Holy Ghoſt.* Conſcience draws up a Certificate for a man, then the Holy Ghoſt comes and ſets his hand to the Certificate.

5. The ſpirit conveys the Oyl of Joy through two Golden Pipes.

1. The Ordinances.

2. The Promiſes.

1. The *Ordinances:* As Chriſt in prayer had his *countenance changed, Luk. 9.29.* There was a glorious luſtre upon his face; ſo often in the uſe of Holy Ordinances, the godly have ſuch raptures of joy, and ſoul-transfigurations, that they have been carried above the world, and deſpiſed all things below.

2. The *Promiſes:* The Promiſes are comfortable: 1. For their *ſureneſs*, *Rom. 4. 16.* God in the Promiſes hath laid his truth to* pawn. 2. For their *ſuitableneſs*, being calculated for every Chriſtians condition. The Promiſes are like a Phyſick-garden, there is no diſeaſe but ſome herb may be found there to cure it; but the Promiſes of themſelves cannot

* οὐδὲ γὰρ οὕτω τοῖς ὁρωμένοις καὶ ἐν χειρὶ θαῤῥεῖν ἀφείλομεν, ὡς τοῖς παρὰ τοῦ θεοῦ ὑποσχέσεσι. Chryſoſt.

cannot comfort, only the ſpirit inables us to ſuck theſe Honey-combs: The Promiſes are like a Limbeck full of herbs, but this Limbeck will not drop, unleſs the fire be put under: So when the ſpirit of God (which is compared to fire) is put to the Limbeck of the Promiſes, then they diſtil Conſolation into the ſoul. Thus we ſee how the ſpirit is in the godly by its virtues.

Object. *But is this the ſign of a godly man to be filled with the Spirit? Are not the wicked ſaid to partake of the Holy Ghoſt? Heb.* 6. 4.

Anſw. Wicked men may partake of the ſpirits *working*, but not of its *in-dwelling*; they may have Gods ſpirit *move* upon them, the godly have it *enter* into them, *Ezek.* 3. 24.

Object. *But the unregenerate taſte of the Heavenly Gift? Heb.* 6.

Anſw. It is with them as Cooks, who may have a ſmack and taſte of the meat they * dreſs, but they are not nouriſhed by it: *Taſting* there, is oppoſed to *eating*: The godly have not only a drop or taſte of the ſpirit, but it is in them as a river of living water, *John* 7. 38. * Mr. Perkins.

Uſe 1. It brands them for ungodly, who have none of Gods ſpirit, *Rom.* 8. 9. *If any man have not the Spirit of Chriſt, he is none of* *Uſe* 1. 1 Brand.

his: And if he be none of Christs, then whose is he? to what Regiment doth he belong? 'Tis the misery of a sinner he hath none of Gods spirit: Methinks 'tis very offensive to hear men say; *Take not thy holy spirit from us*, who never had Gods spirit: will they say they have Gods spirit in them, who are drunkards and swearers? Have they Gods spirit who are malicious and unclean? It were blasphemy to say these have the spirit: Will the blessed spirit leave his Celestial Palace, to come and live in a prison? A sinners heart is a *Gaol*, both for darkness and noysomness, and will Gods *free spirit* † be confined to a prison? A sinners heart is the Embleme of Hell, what should Gods spirit do there? Wicked hearts are not a *Temple*, but an *Hog-sty*, where the unclean spirit makes his abode, *Ephes.* 2. 2. *The Prince of the power of the Ayr, the spirit that now worketh in the children of* * *disobedience*. We would be loath to live in an house haunted with evil spirits; a sinners heart is haunted, *Joh.* 13. 27. *After the sop Satan entred.* Satan venters upon the godly, but enters into the wicked: when the Devils went into the *herd of swine* they *ran violently down a steep place into the Sea*, *Mat.* 8. 32. Whence is it men run so greedily to the Commission of sin, but because

† Psal. 51. 12.

* ἐχόντων ἀρχὴν Theophilact.

cause the Devil hath entred into these * Swine.

2. This cuts them off from being godly, who not only *want* the spirit, but *deride* it: Like those *Jews*, *Acts* 2. 13. *These men are full of new wine*: And indeed so the *Apostles* were, they were full of the wine of the spirit: How is Gods spirit scoffed at by the sons of *Belial*? These (say they) are *men of the Spirit*. O wretches, to make those tongues which should be Organs of Gods praise, instruments to blaspheme: Have you none to throw your squibs at but the spirit? *Deriding* of the spirit comes very neer to the *despighting* of it: How can men be sanctified but by the spirit? therefore to reproach that, is to make merry with their own damnation.

Use 2. As you would be listed in the number of the godly, labour for the blessed indwelling of the spirit; pray with *Melancthon*, *Lord inflame my soul with thy holy* † *spirit*; and with the Spouse, *Awake O Northwind, aad come thou South, blow upon my garden*, *Cant.* 4. 16. As a Mariner would desire a wind to carry him to Sea, so beg the prosperous gales of the spirit; and the Promise may add wings to prayer, *Luke* 11. 13. *If ye being evil know how to give good gifts unto your*

 children,

* *Diabolus ab ἀνομία ἐκ ἀνομίαν impios propellit, donec in æternum ignem ruant præcipites.* Glassius.

Use 2. Exhort.

† *Domine accende animam meam spiritu tuo παναγίω.*

children, how much more shall your heavenly Father give the Spirit to them that ask him? Gods spirit is a rich Jewel, go to him for it, Lord give me thy spirit, where is the Jewel thou didst promise me? When shall my soul be as *Gideons* Fleece, wet with the dew of heaven?

Motive. Consider *how needful the spirit is*, without it we can do nothing acceptably to God.

1. VVe cannot pray without it; 'tis a *spirit of Supplication, Zac.* 12. 10. It both helps the invention, and the affection, *Rom.* 8. 26. *The spirit helps us with sighs and* * *groans.*

2. We cannot resist temptation without it, *Act.* 1. 8. *Ye shall receive power, after the Holy Ghost is come upon you:* He who hath the *tyde* of corrupt nature, and the *wind* of temptation, must needs be carried down the stream of sin, if the contrary wind of the spirit doth not blow.

3. VVe cannot be fruitful without the spirit.

--- *Aureus imber sitientia cælo corda rigans.* --

VVhy is the spirit compared to dew and † rain, but to show us how unable we are to bring forth a Crop of Grace, unless the dew of God fall upon us?

4. VVith-

* *Suspiria hæc & gemitus, à cælesti columba didicerunt sancti.* Aug.

† *Si fluvius riparum editis superfusus exundat, quanto magis spiritus superveniens animam, effusiore quadam ἀμοσύνης ubertate lætificat.* Ambr. *de Spir.*

4. VVithout the ſpirit no Ordinance is effectual to us; Ordinances are the *Conduit-Pipes* of Grace, but the ſpirit is *the Spring*: Some content themſelves that they have a *Levite to their Prieſt*; but never look any further; as if a Merchant ſhould content himſelf that his ſhip hath good tackling, and is well manned, though it never have a gale of wind: The Ship of Ordinances will not carry us to heaven, though an Angel were the Pylot, unleſs the wind of Gods Spirit blow: The Spirit is the *Soul* of the Word, without which it is but a *dead letter*: Miniſters may preſcribe Phyſick, but it is Gods ſpirit muſt make it work: Our hearts are like *Davids* body, when it grew old, *they covered him with cloathes, but he gat no heat*, 1 *King.* 1. 1. So though the Miniſter of God ply us with prayers and counſels as with *hot cloathes*, yet we are cold and chill till Gods ſpirit comes, and then we ſay as the Diſciples, *Luke* 24.32. *Did not our hearts burn within us?* Oh therefore, what need have we of the ſpirit?

3. You who have the bleſſed ſpirit manifeſted by its energy and vital operations: *Uſe* 3.
1. Acknowledge Gods diſtinguiſhing love; the ſpirit is an ear-mark of Election, 1 *John* 3. 24. Chriſt gave the bag to *Judas*, but not his ſpirit: The ſpirit is a Love-token;

where God gives his ſpirit for a *pawn*, he gives himſelf for a *portion*: The ſpirit is an Epitomizing bleſſing, it is put for *all good things*, *Mat.* 7. 11. What were you without the ſpirit, but as ſo many carkaſſes? Without this Chriſt would not profit you; the *Blood of God* is not enough without the *Breath of God*: Oh then, be thankful for the ſpirit; this Loadſtone will never leave drawing you, till it hath drawn you up to heaven.

2. If you have this ſpirit do not grieve it, *Eph.* 4. 30. Shall we grieve our Comforter?

Queſt. *How do we grieve the Spirit?*

Anſw. 1. When we unkindly repel the motions of it: The ſpirit ſometimes whiſpers in our ears, and calls to us as God did to *Jacob*, *Gen.* 35. 1. *Ariſe, go to Bethel.* So ſaith the ſpirit, Ariſe, go to prayer, retire thy ſelf to meet thy God: Now when we ſtifle theſe motions, and entertain temptations to vanity, this is a grieving of the ſpirit; if we check the *motions* of the ſpirit, we ſhall loſe the *comforts* of the ſpirit.

2. We grieve the ſpirit, when we deny the work of the ſpirit in our hearts; if one gives another a token, and he ſhould deny it, and ſay he never received it, this were to abuſe the love of his friend: So Chriſtian, when God hath given thee his ſpirit, witneſ-

ſed

ſed by thoſe meltings of heart, and paſſionate breathings after heaven, yet thou denieſt that thou ever hadſt any renewing work of the ſpirit in thee; this is high ingratitude, and is a grieving the good ſpirit; renounce the ſinful works of the fleſh, but do not deny the gracious work of the ſpirit.

Sect. XI.

11. The godly man is an humble man; he is like the Sun in the *Zenith*, which when it is at the higheſt ſhows loweſt: St. *Auſtin* calls Humility the Mother of the Graces; but ere I ſhow you who is the humble man, I ſhall lay down three diſtinctions. 11 *Character.* 1 *Diſtinction.*

1. I diſtinguiſh between being *humbled* and *humble*; a man may be humbled, and not humble; a ſinner may be humbled by affliction, his condition is low, but not his diſpoſition; a godly man is not only humbled, but humble, his heart is as low as his condition.

2. I diſtinguiſh between *outward* humility and *inward*; there's a great deal of difference between an humble carriage, and an humble ſpirit; a perſon may carry it humbly:

1. *Towards others*, yet be proud; who more humble than *Abſalom* in his outward beha-

* *Quanto humiliantur & humiles dicunt.* Bern.

2 *Diſtinction.*

† *Plurimi humilitatem vultu mentiuntur ſuperbia autem intus adeò tument, ut nulla veſica adeò ſit inflata ventoquam cor eorum faſtu.*

behaviour? 2 *Sam.* 15. 5. *When any man came neer to do him obeysance*, Absalom *took him by the hand and kissed him.* But though he had an humble carriage, he aspired after the Crown, *ver.* 10. *As soon as ye hear the sound of the Trumpet, ye shall say* Absalom *reigneth in Hebron.* Here was Pride dressed in Humilities Mantle.

2. A person may behave himself humbly *towards God*, yet be proud, 1 *King.* 21. 27. Ahab *put on sackcloth, and fasted, and went softly*, but his heart was not * humble: A man may bow his head *like a bull-rush*, yet lift up the Ensigns of Pride in his heart.

* *Nobilior humilitatis pars, animo inclusa latet, atq; oculorum aciem effugit.*

3. I distinguish between *Humility* and *Policy*; many make a shew of Humility to work their own † ends: The Papists seem to be the most humble mortified Saints, but it is rather subtilty than humility; for by this means they get the Revenues of the earth into their possession; all this may be, and yet no godliness.

3 *Distinction.*

† *Plurimi humilitatis umbram sectantur.* Hierom.

Quest. *How may a Christian know that he is humble, and consequently godly?*

Answ. 1. An humble soul is emptied of all swelling thoughts of himself: *Bernard* calls Humility a Self-annihilation, *Job* 22. 29. *Thou wilt save the humble.* In the Hebrew it is, *Him that is of low* * *eyes.* An humble man hath

* שפל עינים

hath lower thoughts of himſelf than others can have of * him: *David*, though a King, yet looked upon himſelf as a worm, *Pſal.* 22. 6. *I am a worm, and no man.* *Bradford* a Martyr, yet ſubſcribes himſelf a ſinner, *Job* 10. 15. *If I am righteous, I will not lift up my head*: Like the Violet, a ſweet flower, but hangs down the head.

* *Humilitas eſt æſtimatio ſuæ agnitio.*

2. An humble ſoul thinks better of others than of himſelf, *Phil.* 2. 3. *Let each eſteem others better than* † *themſelves.* An humble man values others at an higher rate than himſelf; and the reaſon is, becauſe he can better ſee his own heart than he can anothers; he ſees his own corruption, and thinks ſure it is not ſo with others, their Graces are not ſo weak as his, their corruptions are not ſo ſtrong; ſure (thinks he) they have better hearts than I: An humble Chriſtian ſtudies his own *infirmities*, and anothers *excellencies*, and that makes him put an higher value upon others than himſelf, *Pro.* 30. 2. *Surely I am more bruitiſh than any man.* And *Paul*, though he were the chief of the Apoſtles, yet he calls himſelf *the leaſt of Saints*, *Eph.* 3. 8.

† *Humilitas eſt contemptus propriæ excellentiæ.* Bern. *de grad. humil.*

3. An humble ſoul hath a low eſteem of his duties; Pride is apt to breed in our holy things, as the worm breeds in the ſweeteſt fruit, and froth comes from the moſt generous

rous wine: An humble person doth not only deny his *sins*, but his *duties*; when he hath prayed and wept, alas, saith he, how little have I done, God might damn me for all this; he saith as good *Nehemiah*, Chap. 13. 22. *Remember me O my God concerning this, and spare me.* Remember Lord how I have poured out my soul, but spare me, and pardon me; he sees that his best duties weigh many grains too light, therefore he desires Christs Merits may be put into the Scales: The humble Saint blusheth when he looks upon his Copy, he sees he cannot write even, nor without blotting; this humbles him to think that his best duties run dregs; he drops poyson upon his sacrifice: Oh, saith he, I dare not say I have prayed or wept, those which I write down for duties, God might write down for sins.

4. An humble man is ever preferring Bills of Indictment against himself; he complains not of his *condition*, but his *heart*: O this evil heart of unbelief! Lord (saith *Hooper*) *I am hell, but thou art heaven.* An hypocrite is ever telling how good he is; an humble soul is ever saying how bad he is: *Paul* that high-flown Saint, who was caught up into the third heaven, how doth this bird of Paradise bemoan himself for his corruptions,

Rom.

Rom. 7. 24. *O wretched man that I am, &c.* Holy *Bradford* ſubſcribes himſelf, *the hard-hearted ſinner*: The more knowledge an humble Chriſtian hath, the more he complains of ignorance; the more Faith, the more he bewails his * unbelief.

5. An humble man will juſtifie God in an afflicted condition, *Nehem.* 9. 33. *Howbeit thou art juſt in all that is brought upon us.* If men oppreſs and calumniate, the humble ſoul acknowledgeth Gods righteouſneſs in the midſt of ſeverity, 2 *Sam.* 24. 17. *Lo, I have ſinned*: Lord, my pride, my barrenneſs, my Sermon-ſurfeiting hath been the procuring cauſe of all theſe judgements; when *Clouds* are round about God, yet *righteouſneſs is the habitation of his Throne, Pſa.* 97. 2.

6. An humble ſoul is a Chriſt-Magnifier, *Phil.* 1. 20. he gives the glory of all his actions to Chriſt, and Free-grace: King *Canutus* took the Crown off his own head, and ſet it upon a Crucifix; ſo an humble Saint takes the Crown of honour from his own head, and ſets it upon Chriſts; and the reaſon is, from that love he bears to Chriſt; Love can part with anything to the object loved: *Iſaack* loved [illegible] and he gave away his Jewels to † he[illegible] humble Saint loves Chriſt entirely, therefore can part with any thing to him:

* *Quanto quis plus proficit, eò minus ſe reputet profeciſſe.* Bern. *de mod. Orand.*

† Gen. 24. 53.

him: he gives away the honour and praise of all he doth to Christ, let Christ wear those Jewels.

7. An humble soul is willing to take a reproof for sin; a wicked man is too high to stoop to a reproof: The Prophet *Micaiah* used to tell King *Ahab* of his sin, and saith he, *I hate him*, 1 *Kin.* 22. 8. Reproof to a proud man, is like powring water on lime, which grows the more hot; a gracious soul loves him that reproves, *Pro.* 9. 8. *Rebuke a wise man, and he will love thee.* The humble-spirited Christian can bear the reproach of an Enemy, and the reproof of a friend.

8. An humble man is willing to have his name and parts eclipsed, so Gods glory may be more encreased; he is content to be outshined by others in gifts and esteem, so that the Crown of Christ may shine the brighter: This is the humble mans Motto, *Let me decrease, let Christ encrease:* 'Tis his desire that Christ should be exalted, and if this be effected, let who will be the instrument, he rejoyceth, *Phil.* 1. 15. *Some preach Christ of envy;* They preached to get away some of *Pauls* hearers; Well, saith he, *Christ is preached, and I therein do rejoyce, yea* [illegible] An humble Christian is content to be laid aside, if God hath any other tools to work with which may bring him more glory.

9. An

9. An humble Saint likes that condition which God ſees beſt for him; a proud man murmures he hath no more, an humble man wonders he hath ſo much, *Gen.* 32. 10. *I am not worthy of the leaſt of all thy mercies*: when the heart lies low, it can ſtoop to a low condition. A Chriſtian looking upon his ſins, wonders it is no worſe with him, he doth not ſay his mercies are ſmall, but his ſins are great, he knows the worſt piece God carves him, is better than he deſerves, therefore takes it thankfully upon his knees.

10. An humble Chriſtian will ſtoop to the meaneſt perſon, and the loweſt office, he will viſit the pooreſt member of Chriſt: *Lazarus* his ſores are more precious to him than *Dives* purple; he doth not ſay, *Stand by, come not neer to me, for I am holier than thou*; but, *condiſcends to men of low eſtate*, *Rom.* 12. 16. * Iſa. 65. 5

Uſe 1. Is Humility the inſeparable Character of a godly man, let us try our hearts by this Touch-ſtone: Are we humble? alas, where doth their godlineſs appear, who are ſwelled with pride, and ready to † burſt? But though men are proud, they will not confeſs it: This Baſtard of Pride is born, but none are willing to father it; therefore let me ask a few queſtions, and let Conſcience anſwer, *Uſe* 1. of *Tryal.*

† *Criſtas erigit, & jovem ſe putat.*

1. Are

1 Are not they proud who are given to glorying? 1 *Cor.* 5. 6. *Your glorying is not good.* 1 VVho glory in their *riches*; their hearts ſwell with their eſtates. *St. Bernard* cals Pride the rich mans couzen. *Ezek.* 28. 5. *Thy heart is lifted up becauſe of thy riches.* 2 VVho glory in their *apparel*. Many dreſs themſelves in ſuch faſhions, as they make the devil fall in love with them; Black-ſpots, gaudy attire, naked breaſts, what are theſe, but the flags and banners which Pride doth diſplay? 3 VVho glory in their *beauty*. The body is but duſt and blood kneaded together. *Solomon* ſaith, *Beauty is vain*, *Prov.* 31. 30. Yet ſo vain are ſome, as to be proud of vanity. 4 VVho glory in their *gifts*. Theſe trappings and ornaments do not ſet them off in Gods eyes; an Angel is a knowing creature, but take away humility from an Angel, and he is a devil.

2 Are not they proud who are highly opinionated of their own excellencies? who beholding themſelves in *philautiæ ſpeculo*, in the multiplying glaſs of ſelf-love, appear in their own eyes better than they are? *Simon Magus* gave out, that himſelf was μέγας τὶς, *ſome great one*, *Act.* 8. 9. *Alexander* would needs be ſon to *Jupiter*, and of the Race of the gods. *Sapor* King of *Perſia* ſtiles himſelf Brother of the Sun and Moon.

Projic it

*Projicit ampullas, & sesquipedalia * verba.* * *Horat.*

I have read of a Pope, who trod upon the neck of *Frederick* the Emperour, and as a Cloak for his pride, cited that Text, *Psa.* 91. 13. *Thou shalt tread upon the Lyon, and the Dragon shalt thou trample under feet*: No such Idol as Self; the proud man bows down to this Idol.

3. Are not they proud who despise others? *Luke* 18. 9. *The Pharisees trusted in themselves that they were righteous, and despised* † *others.* The people of the *Chineses* say, that *Europe* hath one eye, and they have two, and all the world else is blind: A proud man looks upon others with such an eye of scorn, as *Goliah* did upon *David*, 1 *Sam.* 17. 42. *When the Philistim looked about, and saw* David, *he disdained him.* They who stand upon the Pinacle of Pride, look upon other men no bigger than Crows.

† *Alto supercilio alios intuentes, & quum loquuntur dictatores agunt.*

4. Are not they proud who are the Trumpets of their own * praise? *Acts* 5. 36. *Before these days rose up* Theudas, *boasting himself to be some body.* A proud man is the Herald of his own good deeds, he blazeth his own fame, and therein is his vice, to paint his own virtue.

* *Proprio laus sordet in ore.*

5. Are

5. Are not they proud who take the glory due to God, to themselves, *Dan.* 4. 30. *Is not this great Babylon I have built?* So saith the proud man, are not these the Prayers I have made? Are not these the works of Charity I have done? When *Herod* had made an Oration, and the people cryed him up for a God, *Act.* 12. 22. he was well content to have that honor done to him: Pride is the greatest sacriledge, it robs God of his glory.

6. Are not they proud who are never pleased with their condition? they speak hardly of God, taxing his care and wisdom, as if he had not dealt well with them. A proud man God himself cannot please, but like *Momus*, he is ever finding fault, and flying in the face of heaven.

Oh let us search if there be none of this leven of pride in us: Man is Naturally a proud piece of flesh; this sin runs in a bloud; our first Parents fell by their Pride, they did aspire after a Deity; there are the seeds of this in the best, but the godly do not allow themselves in it; they labour to kill this weed by mortification. But certainly where this sin is regnant and prevailing, it cannot stand with grace; you may as well call him a prudent man who wants discretion, as a godly man who wants humility.

Use 2.

Use 2. Labour for this character; be humble. 'Tis an Apostolical Exhortation, 1 *Pet.* 5. 5. *Be cloathed with humility.* Put it on as an embroydered † robe: better want any thing than humility; better want *parts* than humility, nay better want *the comforts of the Spirit*, than want humility. *Micah* 6. 8. *What doth the Lord require of thee, but to walk humbly with thy* * *God?*

Use 2. *Exhort.*

† Κομβώσασθαι, *idem valet quod* στολίσασθαι. Helychius.

* *Excelsa est Patria humilis est Via.*

1. The more worth any man hath, the more humble he is. Feathers fly up, but Gold descends. The golden Saint descends in humility. Some of the Ancients have compared Humility to the *Celidonian* stone, which is little for substance, but of rare virtue.

Motive 1.

2. God loves an humble soul. 'Tis not our high birth, but our low hearts God delights in. An humble spirit is Gods prospect. *Isa.* 66. 2. *To this man will I look, even to him that is poor, and of a contrite spirit*; an humble heart is Gods Palace, *Isa.* 57. 15. *I dwell in the high and holy place, with him also that is of an humble spirit.* Great Personages besides their houses of state, have lesser houses which upon occasion they retreat to. Besides Gods house of state in Heaven, he hath the humble soul for his retiring-house, where he takes up his rest, and doth solace himself.

John motive

John. n

Let *Italy* boast that it is for pleasure the Garden of the world; an humble heart glories in this, that it is the Presence-chamber of the Great King.

3. The Times we live in are humbling: The Lord seems to say to us now, as he did to *Israel*, Exod. 33. 5. *Put off thy Ornaments from thee, that I may know what to do to thee.* My displeasure is breaking forth, I have eclipsed the light of the Sanctuary, I have stained the waters with blood, I have shot the arrow of Pestilence, therefore lay down your Pride, *put off your Ornaments.* Woe to them that lift themselves up, when God is casting them down. When should a people be humble if not under the rod? 1 *Pet.* 5.6. *Humble your selves under the mighty hand of God.* When God afflicts his people, and cuts them short in their priviledges, 'tis time then to *sow sackcloath on their skin, and defile their horn* (or honour) *in the dust*, Job 16. 15.

4. What an horrid sin Pride is! St. *Chrysostom* calls it *the mother of Hell.* Pride is a complicated evil: as *Aristotle* saith, Justice comprehends all virtue in it; so Pride comprehends all vice. 'Tis a spiritual *drunkenness*; it flies up as Wine into the brain, and intoxicates it. It is * *idolatry*; a proud man is a self-worshipper. 'Tis *revenge*; *Human* plots

* ἀυτολατρία.

plots *Mordicaies* death, becauſe he would not bow the knee.

How odious is this ſin to † God! *Prov.* 16. 5. *Every one that is proud in heart, is an abomination to the Lord.*

† 1 Pet. 5. 5.

5. The miſchief of pride. It is the breakneck of * ſouls. *Zeph.* 2. 9, 10. *Surely* Moab *ſhall be as* Sodom, *&c. this ſhall they have for their pride.* The Doves (ſaith *Pliny*) take a pride in their feathers, and in their flying high, at laſt they fly ſo high that they are a prey to the Hawk. Men fly ſo high in pride, that at laſt they are a prey to the Devil the *Prince of the* † *aire.*

* *Quem non gula φιλαυτία (superavit.)* Cyprian.

† *Superbiat homo, & tanquam Icariis pennis ſe ipſum elevet, deprimitur tamen in profundum ruinæ barathrum.* Rivet.

6. Humility raiſeth ones eſteem in the eyes of others: All give reſpect to the humble, *Prov.* 15. 33. *Before honour is* * *humility.*

Queſt. *What means may we uſe to be humble.*

Anſw. 1. Let us ſet before us the golden pattern of Chriſt. He commenced Doctor in humility. *Phil.* 2. 7. *But made himſelf of no reputation, and was made in the likeneſs of fleſh.* O what abaſement was it for the Son of God to take our Fleſh! nay, that Chriſt ſhould take our Nature when it was in diſgrace, being ſtained with ſin, this was the wonder of humility. Look upon an humble Saviour, and let the plumes of Pride fall.

* ἡ γὰρ ταπεινοφροσύνη λαμπρότερον ποιεῖ καὶ ὑψηλότερον. Chryſoſt.

2 Study Gods Immenſity and Purity: a ſight of glory humbles. *Elijah* wrap'd his face in a Mantle when Gods glory paſſed before him, 1 *King.* 19. 13. The Stars vaniſh when the Sun appears.

3 Let us ſtudy our ſelves. Firſt, our *dark ſide*: by looking our faces in the glaſs of the Word we ſee our †ſpots: what a world of ſin ſwarms in us! We may ſay as *Bernard*, Lord I am nothing but *peccatum aut ſterilitas*, either ſinfulneſs or barrenneſs.

† ἡμῶν τὴν φύσιν ἐννοήσωμεν μάθωμεν τινες ἐτμεν, καὶ ἀρκεῖ τοῦτο εἰς ταπεινοφροσύνες ὑπόθεσιν. Chryſoſt.

Secondly, Our *light ſide*. Is there any good in us? 1 How diſproportionable is it to the means of Grace we have enjoyed! There is ſtill ſomething *lacking in* * *our Faith*, 1 Theſſ. 3. 10. O Chriſtian be not proud of what thou haſt, but be humble for what thou wanteſt.

* τὰ ὑστερήματα.

2 The Grace we have is not *of our own growth*: We are beholding to Chriſt and free Grace for it: as he ſaid of that Ax which fell in the water, 2 *King.* 6. 5. *Alas maſter, for it was borrowed.* So I may ſay of all the good and excellency in us, *it is borrowed.* Were it not folly to be proud of Ring that is †lent? 1 Cor. 4. 7. *For who maketh thee to differ from another? and what haſt thou, that thou didſt not receive?* The Moon hath no cauſe to be proud of her

† *Ne micam habes quam non Dei chariſmate accepiſti; num ſani hominis eſt de eo gloriari quod non eſt ſuum ſed alienum?*

ligh

light, when ſhe borrows it from the Sun.

3. How far ſhort do we come of others; perhaps other Chriſtians are Gyants in Grace; they are in Chriſt not only *before* us, but *above* * us. We are but as the foot in Chriſts Body, they are as the eye.

* *In quantis ſis minor cogita, non in quantis ſis major.* Aug. *in Mat.*

4. Our beauty is ſpotted: The Church is ſaid to be *fair as the Moon*, *Cant.* 6. 10. which when it ſhines brighteſt hath a dark ſpot in it; Faith is mixed with infidelity; a Chriſtian hath that in his very grace may humble him.

5. If we would be humble, let us contemplate our mortality: Shall duſt exalt it † ſelf? The thoughts of the grave ſhould bury our pride: They ſay when there is a Tympany in the body, the hand of a dead man ſtroaking that part, cures the Tympany: The ſerious meditation of death, is enough to cure the Tympany of Pride.

† *Cum ſis humi limus, cur? non humilimus?*

Sect. XII.

12. A godly man is a praying man: This is in the Text, *Every one that is godly ſhall pray unto thee.* As ſoon as Grace is powred in, prayer is powred out, *Pſa.* 109. 4. *But I give my ſelf to prayer*; in the Hebrew it is, תפלה ואנו *but I prayer*: Prayer and I are all one;

12 *Character.*

one; Prayer is the Souls traffique with heaven; God comes down to us by his Spirit, and we go up to him by prayer. *Caligula* placed his Effigies in the Capitol, whiſpering in *Jupiters* ear; prayer whiſpers in Gods ear. A godly man cannot live without prayer: A man cannot live unleſs he takes his breath; nor can the Soul, unleſs it breathes forth its deſires to God: As ſoon as the Babe of Grace is born it cryes; no ſooner was *Paul* converted, but, *behold he prayeth*, *Act.* 9.11. No doubt he prayed before being a Phariſee, but it was either ſuperficially, or ſuperſtitiouſly; but when the work of Grace had paſſed upon his ſoul, behold, *now*, he prays: A godly man is every day upon the *Mount* of Prayer; he begins the day with prayer, before he opens his ſhop, he opens his heart to * God. We uſe to burn ſweet perfumes in our houſes; a godly mans houſe is *domus aromatum*, *an houſe of perfume*, he ayrs it with the incenſe of prayer; he ingageth in no buſineſs without ſeeking God: *Scipio* never entred into the *Senate Houſe*, but firſt he aſcended the *Capitol*, where he did his † devotion: A godly man conſults with God in every thing, he asks his leave, and his bleſſing: The Grecians asked counſel at their Oracles; ſo doth a godly man enquire at the *Divine Oracle*,

* *Oratio eſt clavis diei.*

† *Prius in Capitolium quàm ſeratum.* Plutarch.

racle, *Gen.* 24. 12. 1 *Sam.* 23. 3, 4. A true Saint continually ſhoots up his heart to heaven by ſacred ejaculations.

Queſt. *Is Prayer a ſign of a godly man, may not an hypocrite pray eloquently, and with ſeeming devotion?*

Anſw. He may, *Iſa.* 58. 2. *they ſeek me daily*; but an hypocrite doth not pray ἐν πνεύματι, *in the ſpirit*, *Eph.* 6. 18. A man may have the *gift* of prayer, and not have the *ſpirit* of prayer.

Queſt. *How ſhall we know that we have the Spirit of Prayer?*

Anſw. When the prayer which we make is ſpiritual.

Queſt. *What is it to make a Spiritual Prayer?*

Anſw. 1. When we pray with knowledge; under the Law, *Aaron* was to *light the Lamps*, when he burned the Incenſe upon the Altar, *Exod.* 30. 7. Incenſe did typifie prayer, and the lighting of the Lamps did typifie knowledge; when the Incenſe of prayer burns, the Lamp of knowledge muſt be lighted, 1 *Cor.* 14. 15. *I will pray with the underſtanding.* We muſt know the Majeſty and Holineſs of God, that we may be deeply affected with reverence when we come before him; we muſt put up ſuch Petitions as are exactly

adequate and agreeable to Gods will, *Eccles.* 5. 2. *Be not rash with thy mouth, to utter any thing before God*: The Lord would not have *the blind* offered to him, *Mal.* 1. 8. How can we pray with affection, when we do not pray with judgement? The Papists pray *in an unknown tongue*; Christ may reply to them as he did to the Mother of *Zebedees* Children, *Mat.* 20. 22. *Ye ask ye know not what.* He that prays he knows not how, shall be heard he knows not when.

2. A spiritual prayer is, when the heart and spirit pray; there are not only *words* but * *desires*: 'Tis excellent when a man can say, Lord, my heart prays, 1 *Sam.* 1. 13. Hannah *prayed in her heart*: The sound of a Trumpet comes from within; and the excellent Musick of Prayer comes from within the † heart; if the heart doth not go along in duty, it is speaking, not praying.

3. A spiritual Prayer is a fervent * Prayer, *Jam.* 5. 16. *An effectual fervent prayer prevails much.* The heart, like the *Primum Mobile*, should carry the affections in a most zealous and rapid manner; fervency is the wing of Prayer, by which it ascends to heaven; Prayer is expressed by *sighs* and *groans*, *Rom.* 8. 26. It is not so much the *gifts* of the spirit, as the *groans* of the spirit God likes:

Prayer

* οὐδὲ γὰρ οὕτω φωνῆς χρεία, ὡς διανοίας. Chrys.

† εὐχὴ ζέουσα καὶ ἀπὸ βαθυτάτης καρδίας ἄλθων. Chrys.

* προσευχὴ ἐκτενὴς. Act. 12. 5.

Prayer is called a *wreſtling*, *Gen.* 32. 24. and a *powring out of the Soul*, 1 *Sam.* 1. 15. Prayer is compared to *Incenſe*, *Pſa.* 141. 2. Incenſe without fire makes no ſweet ſmell; Prayer without fervency, is like Incenſe without fire: Chriſt prayed with *ſtrong cryes and tears*, *Heb.* 5. 7. crying Prayer † prevails: When the heart is inflamed in Prayer, a Chriſtian is carried as it were in a Fiery Chariot up to heaven.

† *Clamor iſte penetrat nubes, ac pertingit uſq; ad aures Dei.* Luther.

4. A Spiritual Prayer is ſuch as comes from a broken heart, *Pſa.* 51. 17. *The Sacrifices of God are a broken ſpirit.* The Incenſe was to be beaten, to typifie the breaking of the heart in Prayer: 'Tis not the voluble tongue, but the melting heart God accepts: Oh ſaith a Chriſtian, I cannot pray as others; as *Moſes* ſaid to the Lord, *I am not eloquent*: But canſt thou weep and ſigh? Doth thy ſoul melt out at thy eyes? God accepts broken expreſſions, when they come from broken hearts. I have read of a Plant that bears no fruit, but it weeps forth a kind of Gum which is very coſtly: So, though thou doſt not flouriſh with thoſe gifts and expreſſions as others, yet if thou canſt weep forth tears from a contrite heart, theſe are exceeding precious to God, and he will put them in his bottle. *Jacob* wept in prayer, and had *power over the Angel*, *Hoſ.* 12. 4. 5. A

5. A ſpiritual Prayer is a believing Prayer, *Mat.* 21. 22. *Whatever ye ſhall ask in prayer believing, ye ſhall receive*: The reaſon why ſo many Prayers ſuffer ſhipwrack, is becauſe they ſplit againſt the Rock of unbelief; Praying without Faith, is ſhooting without * bullets: When Faith takes Prayer by the hand, then we draw neer to God; we ſhould come to God in Prayer; as the *Leper*, *Mat.* 8. 2. *Lord if thou wilt*, thou canſt heal †me: 'Tis a diſparagement to Deity, to have ſuch a whiſper in the heart, that Gods *ear is heavy, and cannot * hear*: What is ſaid of the people of *Iſrael*, may be applyed to Prayer, *It could not enter in, becauſe of † unbelief.*

* *Qui timide rogat docet negare.* Seneca.

† *Invoco te Domine quanquam languida & imbecilla fide, tamen fide.* Caſpar. Cruciger.

* Iſa 59. 1.

† Heb. 3. 19.

6. A Spiritual Prayer is an holy Prayer, 1 *Tim.* 2. 8. *Wherefore lift up pure hands*: Prayer muſt be offered upon the Altar of a pure heart; ſin lived in, makes the heart hard, and Gods ear deaf; ſin ſtops the mouth of Prayer, it doth as the Thief to the Traveller, puts a Gagg in his mouth, that he cannot ſpeak; ſin poyſons and infects prayer: A wicked mans prayer is ſick of the Plague, and will God come neer him? The Loadſtone loſeth its virtue, when it is beſpread with Garlick: ſo doth prayer, when it is polluted with ſin, *Pſa* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.*

'Tis

'Tis fooliſh to pray againſt ſin, and then to ſin againſt prayer; a ſpiritual prayer, like the ſpirits of Wine, muſt be refined, and taken off the Lees and dregs of ſin, *Mal.* 3. 3. *That they may offer to the Lord an offering in righteouſneſs*: If the heart be holy, this *Altar* will ſanctifie the gift.

7. A ſpiritual prayer is an humble prayer, *Pſa.* 10. 17. *Lord thou haſt heard the deſire of the humble.* Prayer is the asking of an Alms, which requires humility, *Luke* 18. 13. *The Publican ſtanding afar off, would not lift up ſo much as his eyes unto heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a* * *ſinner.* Gods incomprehenſible glory may even amaze us, and ſtrike an holy conſternation into us when we approach nigh to him, *Ezra* 9. 6. *O my God I bluſh to lift up my face to thee:* 'Tis comely to ſee a poor nothing lye proſtrate at the feet of its Maker, *Gen.* 18. 27. *Behold, I have taken upon me to ſpeak unto the Lord, which am but duſt and aſhes.* The lower the heart deſcends, the higher the prayer aſcends.

* *Quanto cum tremore, quantâ humilitate, accedere debet à Palude ſua repens ranuncula vilis* Bern. *de mod. Orandi.*

8. A ſpiritual prayer is when we pray in the name of Chriſt: To pray in the name of Chriſt, is not only to name Chriſt in prayer, but to pray in the hope and confidence of Chriſts mediation: as a Childe claims his Eſtate

Eſtate in the right of his Father who purchaſed it, ſo we come for mercy in Chriſts Name, who hath purchaſed it for us in his bloud; unleſs we pray thus, we do not pray at all, nay, we rather provoke God; as it was with *Uzziah*, when he would offer Incenſe *without a Prieſt*, God was angry, and ſtruck him with Leproſie, 2 *Chron.* 26. 16. So when we do not come in Chriſts Name in prayer, we offer up Incenſe without a Prieſt, and what can we expect but to meet with wrath?

9. A ſpiritual prayer is when we pray out of love to prayer; A wicked man may pray, but he doth not love prayer, *Job* 27. 10. *Will he delight himſelf in the Almighty?* A godly man is carried upon the wings of delight; he is never ſo well as when he is praying; he is not forced with fear, but fired with love, *Iſa.* 56. 7. *I will make them joyful in my houſe of prayer.*

10. A ſpiritual prayer is, when we have ſpiritual ends in prayer: There is a vaſt difference between a ſpiritual prayer, and a carnal deſire; the ends of an Hypocrite are ſecular and carnal; he looks aſquint in prayer; it is not the ſenſe of his ſpiritual wants that moves him, but rather luſt, *Jam.* 4. 3. *Ye ask amiſs, that ye may conſume it upon your luſts.* The ſinner

ner prays more for food than Grace; this God doth not interpret praying, but howling, *Hoſea* 7.14. *They howled upon their beds, they aſſemble for corn and wine.*

--- Da modo lucra mihi.--- *Ovid.*

Prayers which want a good aim, want a good anſwer: A godly man hath ſpiritual ends in prayer; he ſends out his prayer, as a Merchant ſends out his Ship, that he may have large returns of ſpiritual bleſſings; his deſign in prayer is, that his heart may be more holy, and that he may have more communion with God: A godly man drives the Trade of prayer, that he may encreaſe the ſtock of Grace.

11. A ſpiritual prayer is accompanied with the uſe of means; there muſt be ἔργα as well as εὐχαὶ: When *Hezekiah* was ſick, he did not only pray for recovery, but he laid *a lump of figs* to the boyl, *Iſa.* 38. 21. Thus it is in caſe of the ſoul, when we pray againſt ſin, and avoid temptations; when we pray for Grace, and improve opportunities, this is the laying a fig to the boil, which wil make us recover: To pray for holineſs, and neglect the means, is like winding up the Clock, and pulling off the weights.

12. A

12. A ſpiritual prayer is that which leaves a ſpiritual frame behind upon the heart; a Chriſtian is better after prayer, he hath gotten more ſtrength over ſin, as a man by exerciſe gets ſtrength: The heart after prayer keeps a tincture of holineſs, as the Veſſel ſavours and reliſheth of the Wine that is put into it. *Moſes* having been with God on the Mount, his face ſhined; ſo having been on the Mount of prayer, our Graces ſhine, and our lives ſhine: This is the ſign of a godly man, he prays in the ſpirit: This is the right kind of praying; the gift of prayer is ordinary, like Culinary fire; but ſpiritual prayer is more rare and excellent, like Elementary fire which comes from heaven.

Uſe 1. Is a godly man of a praying ſpirit? then this excludes them from being godly, *Uſe.* 1.

1. *Who pray not at all:* Their houſes are unhallowed houſes; 'tis made the note of a Reprobate, *he calls not upon God*, *Pſal.* 14. 4. Doth that indigent creature think to have an Alms who never asks it? Do they think to have mercy from God who never ſeek it? Truly then God ſhould befriend them more than he did his own Son; *he offered up prayers and ſupplications with ſtrong cryes*, *Heb.* 5. 7. None of Gods Children are tongue tyed, *Gal.* 4. 6. *Becauſe ye are ſons, God hath ſent forth*

forth the ſpirit of his ſon into your hearts crying Abba Father. Creatures by the inſtinct of Nature cry to God, *Pſal.* 147. 9. *The young Ravens which cry*: *Pſal.* 104. 21. *The Lyons ſeek their meat from God*: Not to cry to God, is worſe than bruitiſh.

2. Others pray, but it is *ſeldome*; like that prophane Atheiſt *Heylin* ſpeaks of, who told God he was no common begger, he never troubled him before, and if he would hear him now, he would never trouble him again.

3. Others pray, but not *in the Holy Ghoſt*, *Jude* 20. They are rather *Parrots*, than *weeping Doves*; their hearts do not melt in prayer; they exerciſe their invention more then their affection.

Uſe 2. As you would evidence the New-birth, *cry Abba Father*; be men of prayer; pray at leaſt twice a day: In the Temple there was the Morning and Evening Sacrifice: *Daniel* prayed three times a day; nay, ſo did he love prayer, that he would not neglect prayer to ſave his life, *Dan.* 6. 10. *Luther* ſpent three hours every day in prayer. *Uſe* 2. *Exhort.*

Object. *But what needs prayer, when God hath made ſo many promiſes of bleſſings?*

Anſw. Prayer is the condition annexed to the Promiſe: Promiſes turn upon the hinge of prayer, *Ezek.* 36. 37. *I will yet for this be enquired*

enquired of by the house of Israel. A King promiseth a pardon, but it must be sued out. *David* had a promise that God would build him an house, but he sues out the promise by prayer, 2 *Sam.* 7. 25. Christ himself had all the promises made sure to him, yet he prayed, and spent whole nights in prayer.

Therefore if you would be counted godly, be given to * *Prayer*: Prayer sanctifies your mercies, 1 *Tim.* 4. 5. prayer weeds out sin, and waters Grace.

* *Deus nunquam frustra quæritur, imò ne tunc cum inveniri non potest.* Bernard.

That I may encourage Christians, and hold up their heads in prayer, as *Aaron* and *Hur* held up *Moses* hands, let me propound these few considerations.

1. Prayer is a seed sown in Gods ears; other seed sown in the ground may be picked up by the Birds, but this seed (especially if watred with tears) is too precious to be lost.

2. Consider the power of prayer: The Apostle having set down the whole Armour of a Christian, brings in prayer as the chief part, *Eph.* 6. 18. Without this (saith *Zanchy*) all the rest are little † worth: By prayer *Moses* divided the Red Sea; *Joshua* stop'd the course of the Sun, and made it stand still, *Josh.* 10. 13. Nay, prayer made the Sun of Righteousness stand still, *Luke* 18. 40.

† *Reliqua arma Patrum prosunt.* Zanch.

And

And Jesus stood still. Prayer is the in-let to all blessings, spiritual and temporal. When *Aurelius Antonius* went against the Germans, he had in his Army a Regiment of Christians, who upon their earnest prayer, obtained Rain for the refreshment of his Army; and because of the power of their prayers, he called them *the Thundering Regiment.* Prayer hath a power in it to destroy the insolent Enemies of the Church. We read, *the two Witnesses* have a flame *at their lips*; fire proceeds out of their mouths which devoures their Enemies, *Rev.* 11, 5. This fire is certainly to be interpreted of their * prayers: *David* prayed, *Lord turn the counsel of* Achitophel *into foolishness*, 2 *Sam.* 15. 31. This prayer made *Achitophel* hang himself. *Moses* prayer against *Amalek* did more than *Joshua's* Sword: Prayer hath a kind of Omnipotency in it, it hath raised the dead, overcome Angels, cast out Devils; it hath influence upon God † himself: *Jacobs* prayer held God, *Gen.* 32. 26. *I will not let thee go till thou bless * me.* Prayer finds God free, but leaves him bound.

* ὑπὸ τῆς εὐχῆς καίονται καθάπερ ὁ κηρὸς ὑπὸ πυρός. Macar. Hom.

† Exod. 32. 10.

* *Precibus suis velut vinculis ligatum tenuit Deum.*

3, Jesus Christ prays over our prayers again; he takes the dross out, and presents nothing but pure gold to his Father. Christ mingles his sweet odours with the prayers of

the Saints, *Rev.* 5. 8. Think of the dignity of his perſon, he is *God*; and the ſweetneſs of his Relation, he is a *Son*: Oh then what encouragement is here for us to pray! Our prayers are put in the hand of a Mediator; though as they come from us they are weak and imperfect, yet as they come from Chriſt, they are mighty and powerful.

4. The ſweet promiſes which God hath made to prayer, *Iſa.* 30. 19. *He will be very gracious unto thee at the voice of thy cry, Jer.* 29. 13, 14. *Then ſhall ye go and pray unto me, and I will hearken unto you; and ye ſhall ſeek me, and find me, when ye ſhall ſearch for me with all your heart.* And *Iſaiah* 65. 24. *Before they call, I will anſwer, and while they are yet ſpeaking, I will hear.* Theſe promiſes keep the head of prayer above water; God is bound with his own promiſes, as *Sampſon* was bound with his own hair.

Let us then double our files, and with our Saviour, pray *yet more earneſtly*, *Luke* 22. 44. Let us be importunate Suitors, and reſolve with S. *Bernard*, that we will not come away from God without * God: prayer is a *Petarr*, which will make heaven gates fly open.

* *Nunquam à te Domine abſq; te recedam. Bern.*

Queſt. *How ſhall we do to pray aright?*

Anſw. Implore the Spirit of God, *Jude* 20. *Praying in the Holy Ghoſt.* The Holy Ghoſt

Ghoſt both Indights prayer, and inflames it: God underſtands no other language but that of his ſpirit; pray *for* the Holy Ghoſt, that you may pray *in* the Holy Ghoſt.

SECT. XIII.

13. A godly man is a ſincere man, *John* 1. 47. *Behold an Iſraelite indeed, in whoſe ſpirit there is no guile.* The word for ſincere, ἁπλοῦς ſignifies *ſine plicis*, without pleats and folds: A godly man is plain-hearted, having no ſubtil ſubterfuges; Religion is the Livery a godly man wears, and this Livery is lined with Sincerity. 13 *Character.*

Queſt. *Wherein doth the godly mans Sincerity appear?*

Anſw. 1. The godly man is that which he ſeems to be; he is a *Jew inwardly*, *Rom.* 2. 29. Grace runs through his heart, as ſilver through the veins of the earth: The hypocrite is not what he ſeems.

--- Fronte poſitus,
Aſtantam vapido ſervans ſub pectore vulpem.

A picture is like a man, but it wants breath: The Hypocrite is an Effigies, a picture, he doth not breathe forth Sanctity; he is but

like an Angel on a Sign-post: A godly man answers to his profession, as the Transcript to the Original.

2. The godly man labours to approve himself to God in every thing, 2 *Cor.* 5. 9. *We labour that whether present or absent, we may be accepted of him.* 'Tis better to have God *approve*, than the world *applaud*: They that did run in the Olympick Race, laboured to have his approbation, who was the Judge and Umpire of the Race: There is a time shortly coming, when a smile from Gods face will be infinitely better than all the applauses of men: How sweet will that word be, *Euge bone serve, Well done thou good and faithful servant, Mat.* 25. 21. A godly man is ambitious of Gods Letters-Testimonial; the hypocrite desires to carry it fair with men: *Saul* was for the vogue of the people, 1 *Sam.* 15. 30. A godly man approves his heart to God, who is both the Spectator and the Judge.

3. The godly man is ingenuous in laying open of his sins, *Psa.* 32. 5. *I confessed my sin to thee, and my iniquity have I not hid.* The hypocrite doth vail and smother his sin; he doth not *abscindere peccatum*, but *abscondere*; like a Patient that hath some loathsome disease in his body, he will rather die than confess his disease: But a godly mans sincerity

is

is seen in this, he will confeſs and ſhame himſelf for ſin, 2 *Sam.* 24. 17. *Lo I have ſinned, and I have done wickedly*: Nay, a Childe of God will confeſs ſin *in particular*; an unſound Chriſtian will confeſs ſin *by wholeſale*, he will acknowledge he is a ſinner in general; whereas *David* doth as it were point with his finger to the ſore, *Pſal.* 51. 4. *I have done this evil*: He doth not ſay, I have done evil, but *this evil*; he points at his bloud-guiltineſs.

4. The godly man hath bleſſed deſigns in all he doth; he propounds this end in every Ordinance, that he may have more acquaintance with God, and bring more glory to God; as the herb Heliotropium turns about according to the motion of the Sun; ſo a godly mans actions do all move towards the glory of God: It is an axiom in Philoſophy, *The means are in order to the* * *end.* A godly mans praying and worſhipping is, that he may honor God; though he ſhoots ſhort, yet he takes a right aim; the hypocrite minds nothing but ſelf-intereſt, the ſails of his Mill move not, but when the wind of preferment blows; he never dives into the *waters of the Sanctuary*, but to fetch up a piece of gold at the bottom.

* *Media ſunt appetenda propter finem.*

5. The godly man abhors diſſimulation towards men, his heart goes along with

his * tongue, he cannot flatter and † hate, commend and cenſure, *Rom.* 12. 9. *Let love be without diſſimulation.* Diſſembled love is worſe than hatred; counterfeiting of friendſhip is no better than *a* * *lye*, for there is a pretence of that which is not: Many are like *Joab*, 2 *Sam.* 20. 9. *He took* Amaſa *by the beard to kiſs him, and ſmote him with his ſword in the fifth rib, and he* † *died.*

* *Homo ſine fuco.* Eraſm.

† Pſa. 28. 3.

* Pſa. 78. 36.

† *Met in ore, fel in corde.*

--- Impia ſub dulci melle venena latent.---

There is a River in *Spain*, where the fiſh ſeem to be of a golden colour, but take them out of the water, and they are like other fiſh: All is not gold that gliſters; there are ſome pretend much kindneſs, but they are like great veins which have little bloud; if you lean upon them, they are as a Leg out of joynt: For my part I much queſtion his truth towards God, that will flatter and lie to his friend, *Pro.* 10. 18. *He that hideth hatred with lying lips is a fool.* By all that hath been ſaid, we may try whether we have this note of a godly man, to be ſincere.

Sincerity (as I conceive) is not properly a grace, but rather the ingredient into every grace; Sincerity is that which doth qualifie grace, and without which grace is not true,

Eph.

Eph. 6. ult. *Grace be with them, which love our Lord Jesus Christ in sincerity:* Sincerity qualifies our love; sincerity is to grace, as the bloud and spirits are to the body; there can be no life without the bloud, so no grace without sincerity.

Use. As we would be reputed godly, let us labour for this Character of sincerity. *Use of Exhort.*

1. Sincerity renders us lovely in Gods eyes; God saith of the sincere soul as of *Sion*, *Psal.* 132. 14. *This is my rest for ever, here will I dwell, for I have desired it:* A sincere heart is Gods Paradise of * delight: *Noah found grace in Gods eyes:* Why, what did God see in *Noah?* he was girt with the girdle of sincerity, *Gen.* 6. 9. Noah *was perfect in his Generation.* Truth resembles God, and when God sees a sincere heart, he sees his own Image, and he cannot chuse but fall in love with it, *Pro.* 11. 20. *He that is upright in his way, is Gods delight.* *Motive* 1.

* *Tali corde unicè delectatur Deus, id veluti dulcisonum quoddam spirituale nablium, harmoniæ suæ suavitate, modulorumq; oblectamine, quæ ejus mirum in modum nutricet.*

2. Sincerity makes our services find acceptance with God; the Church of *Philadelphia* had but *a little* † *strength*; her grace was weak, her services slender, yet of all the Churches Christ wrote to, he found the least fault with her: What was the reason? because she was most sincere, *Rev.* 3. 8. *Thou hast kept fast my word, and hast not denied my*

† *μικρὰν δύναμιν.*

Name: Though we cannot pay God all we owe, yet a little in currant Coyn is accepted; God takes ſincerity for full payment: A little gold, though ruſty, is better than Alchimy be it never ſo bright; a little ſincerity, though ruſted over with many infirmities, is of more value with God, than all the glorious flouriſhes of hypocrites.

3. Sincerity is our ſafety; falſe hearts that will ſtep out of Gods way, and uſe carnal policy, when they think to be moſt ſafe, they are leaſt ſecure; he that walketh *purely*, walketh *ſurely*, *Pro.* 10. 9. A ſincere Chriſtian will do nothing but what the word warrants, and that is ſafe, as to the Conſcience: Nay, oftentimes ſuch as are upright in their way, the Lord takes care of their outward ſafety, *Pſal.* 4. *I laid me down and ſlept. David* was now beleaguer'd with Enemies, yet God did ſo incamp about him by his Providence, that he could ſleep ſecurely as in a Garriſon: Ver. 5. *The Lord ſuſtained me*: The only way to be ſafe, is to be ſincere.

4. Sincerity is Goſpel perfection, *Job* 1. 8. *Haſt thou conſidered my ſervant* Job, *that there is none like him in the earth, a perfect, and an upright man.* Though a Chriſtian be full of infirmities, and like a Childe that is put out

out to Nurſe, weak and feeble, yet God looks upon him, as if he were compleatly righteous: Every true Saint hath the *Thummim* of perfection upon his breaſt-plate.

5. Sincerity is that which the Devil ſtrikes moſt at: Satans ſpite was not ſo much at *Jobs* Eſtate, as his integrity; he would have wreſted the Shield of Sincerity from him, but *Job* held that faſt, *Job* 27. 6. A Thief doth not fight for an empty purſe, but for money: The devil would have robbed *Job* of the Jewel of a good Conſcience, and then he had been poor *Job* indeed: Satan doth not oppoſe *Profeſſion*, but *Sincerity*: Let men go to Church, and make glorious pretences of holineſs, Satan doth not oppoſe this; this doth him no hurt, nor them no good; but if men will be ſincerely pious, then Satan muſters up all his forces againſt them: Now that which the Devil doth moſt aſſault, we muſt labour moſt to maintain: Sincerity is our Fort-Royal, where our chief treaſure lies; this Fort is moſt ſhot at, therefore let us be more careful to preſerve it: While a man keeps his Caſtle, his Caſtle will keep him: While we keep Sincerity, Sincerity will keep us.

6. Sincerity is the beauty of a Chriſtian, where-

wherein lies the beauty of a Diamond, but in this, that it is a true Diamond? If it be counterfeit, it is worth nothing: So wherein lies the beauty of a Christian, but in this, that he hath *truth in the inward* * *parts*: Sincerity is a Christians Ensign of glory; 'tis both his Breast-plate to defend him, and his Crown to adorn him.

* Psa. 51. 6

7. The vileness of hypocrisie: The Lord would have no *leven* offered up in Sacrifice; leven did typifie hypocrisie, *Luke* 12. 1. The hypocrite doth the devil double service, under the Vizor of Piety, he can sin more, and be less † suspected, *Mat.* 23. 14. *Woe unto you Scribes and Pharisees, hypocrites, for ye devoure Widows houses, and for a pretence, make long prayers:* Who would think they were guilty of Extortion, that would pray so many hours together? Who would suspect him of false weights, that hath the Bible so often in his hand? Who would think he would slander, that seems to fear an oath? Hypocrites are the worst sort of sinners, they reflect infinite dishonor upon Religion; hypocrisie for the most part ends in scandal, and that brings an evil report upon the ways of God; one man breaking, makes such as are honest suspected; one scandalous hypocrite, makes the world suspect that all Professors are

† ἐπὶ προφάσει εὐσεβείας, ἀεὶ πλημμελοῦντες. Euseb.

are ſo; the hypocrite was born to do Religion a ſpite, and to bring it into an odium.

The hypocrite is a lyer, he worſhips God with his knee, and his luſts with his heart; like thoſe 2 *Kin.* 17. 33. *They feared the Lord, and ſerved their own gods.*

The hypocrite is an impudent ſinner, he knows his heart is falſe, yet he goes on: *Judas* knew himſelf to be an hypocrite; he asks, *Maſter is it I?* Chriſt replies, *Thou haſt ſaid it:* Yet ſo ſhameleſs was he as to perſiſt in his falſeneſs, and betray Chriſt: All the plagues and curſes written in the Book of God, are the hypocrites portion, Hell is his place of Randezvous, *Mat.* 24. 51. Hypocrites are the chief gueſts the Devil expects, and he will make them as welcome, as fire and brimſtone can make them.

8. If the heart be ſincere, God will wink at many failings, *Numb.* 23. 21. *He hath not ſeen iniquity in Jacob.* Gods love doth not make him blind, he can ſee infirmities, but how? not with an eye of revenge, but pitty, as a Phyſitian ſees a diſeaſe in his Patient to heal him: God doth not ſee iniquity in *Jacob*, ſo as to deſtroy him, but to heal him, *Iſa.* 57. 18. *He went on frowardly, I have ſeen his ways, and I will heal him:* How much pride, vanity, paſſion, doth the Lord paſs by in his ſincere

ſincere ones! He ſees the integrity, and pardons the infirmity: How much did God overlook in *Aſa*! the *high-places were not removed*: Yet it is ſaid, 2 *Chron.* 15. 17. *The heart of* Aſa *was perfect all his days.* We eſteem of a picture, though it be not drawn at the full length: So though the graces of Gods people are not drawn at their full length, nay, have many ſcars and ſpots, yet having ſomething of God in ſincerity, they ſhall find mercy; God loves the ſincere, and 'tis the nature of love to *cover* * infirmity.

* Pro. 12. 10.

9. Nothing but ſincerity will give us comfort in an houre of trouble: King *Hezekiah* thought he had been dying, yet this revived him, that Conſcience drew up a Certificate for him, *Iſa.* 38. 2. *Remember O Lord, how I have walked before thee in truth, &c.* Sincerity was the beſt flower of his Crown: What a golden Shield will this be againſt Satan, when he ſhall roar upon us by his temptations, and ſet our ſins before us on our Death-bed, then we ſhall anſwer, 'Tis true Satan, theſe have been our miſcarriages, but we have bewailed them; if we have ſinned, it was againſt the bent and purpoſe of our heart; this will ſtop the Devils mouth, and put him to a retreat; therefore labour for this Jewel of Sincerity, 1 *Joh.* 3. 24. *If*

cur

our heart condemn us not, then we have confidence towards God: If we are cleared at the *Petty Sessions* in our own Conscience, then we may be confident, we shall be acquitted at the Great *Assizes* at the day of Judgement.

Sect. XIV.

14. A godly man is an heavenly man; Heaven is in him, before he is in Heaven; the Greek word for Saint, ἅγιος, signifies a man taken off from the earth: a person may live in one place, yet belong to another; he may live in *Spain*, yet be a free Denizon of *England*; *Pomponius* dwelt at *Athens*, yet was a Citizen of *Rome*: So a godly man is a while in the * world, but he belongs to the *Hierusalem* † above; that is the place to which he aspires; every day is *Ascension day* with a Believer: The Saints are called *Stars*, for their sublimeness; they are gotten above into the upper Region, *Pro.* 15. 24. *The way of life is above to the wise*: A godly man is Heavenly six ways. 14 Character.

* Patria loci.
† Patria juris.

1. In his Election.
2. In his Disposition.
3. In his Communication.
4. In his Operation.
5. In his Expectation.
6. In his Conversation.

1. A

1. A godly man is heavenly in his *Election*; he chuseth heavenly objects: *David* did chuse to be a Residentiary in Gods house, *Psa.* 84. 10. A godly person chuseth Christ and grace, before the most illustrious things under the Sun: *That a man is that his choice is*; and this chusing of God is best seen in a critical houre: When Christ and the World come in competition, and we part with the world to keep Christ and a good Conscience, a sign we have chosen *the better* * *part*.

* Luke 10. 42.

2. A godly man is heavenly in his *Disposition*; he sets his *affections* on things above, *Col.* 3. 2. He sends his heart to heaven before he comes there; he looks upon the world, but as a beautiful prison, and he cannot be much in love with his Fetters, though they are made of gold: An holy person contemplates glory and Eternity; his desires have gotten wings, and are fled to heaven: Grace is in the heart like fire, which makes it sparkle upwards in Divine breathings and ejaculations.

3. A godly man is heavenly in his *Communication*, his words are powdred with *salt* to season others, *Col.* 4. 6. As soon as Christ was risen from the grave, he was *speaking of the things pertaining to the Kingdome of God*, *Act.* 1. 3. No sooner is a man risen out of the

the grave of Unregeneracy, but he is ſpeaking of heaven, *Eccleſ.* 10. 12. *The words of a wiſe mans mouth are gracious*: He ſpeaks ſo heavenly, as if he had been already in heaven; the love he bears to God, will not ſuffer him to be ſilent; the Spouſe being *ſick of love*, her tongue was as the *pen* of a ready writer, *Cant.* 5. 10. *My beloved is white and ruddy, his head is of fine gold, &c.* If Wine be in the houſe, the Buſh will be hung forth, and where there is a principle of godlineſs in the heart, it will vent it ſelf at the lips; the Buſh will be hung forth.

How can they be termed godly, 1. Who are poſſeſſed with a *dumb devil*? They never have any good diſcourſe; they are fluent and diſcourſive enough in ſecular things; they can ſpeak of their wares and drugs, they can tell what a good crop they have, but in matters of Religion they are as if their tongue did cleave to the roof of their mouth: There are many perſons, if you come into their company, you cannot tell what to make of them, whether they are Turks or Atheiſts, for they never ſpeak a word of Chriſt.

2. Whoſe tongues *are ſet on fire of Hell*: Their lips do not drop honey but poyſon, to the defiling of others. *Plutarch* ſaith, ſpeech ought

ought to be like gold, which is then of moſt value, when it hath leaſt droſs in it: O the unclean malicious words that ſome perſons utter! What an unſavoury ſtench comes from theſe dunghils; thoſe lips had need have * Pſa. 39. 1 *Davids* * *Bridle*, that gallop ſo faſt in ſin: Can the body be healthful when the tongue is black? Can the heart be holy when the devil is in the lips? A godly man ſpeaks *the language of Canaan*, *Mal.* 3. 16. *They that feared the Lord, ſpake often one to another.*

4. A godly man is heavenly in his *Operation*. The motions of the Planets are Cæleſtial: A godly man is ſublime and ſacred in his motions, *he works out ſalvation*, he puts forth all his ſtrength, as they did in the Olympicks, that he may obtain the Garland made of the Flowers of Paradiſe; he prays, faſts, watcheth, he offers violence to heaven, he is divinely acted, he carries on Gods Intereſt in the world, he doth Angels work, he is in his Operations Seraphical.

5. A godly man is heavenly in his *Expe-* † Pſa. 39. 7 *ctation*; his hopes are above the † world, *Tit.* 1. 2. *In hope of eternal life*: A godly man caſts Anchor *within the* * *vail*; he hopes to have his fetters of ſin filed off; he hopes for ſuch things *as eye hath not ſeen*; he hopes for a Kingdome when he dies; a Kingdome promiſed

* *Viget ſpei immobilis virtus.* Cypr.

promiſed by the Father, purchaſed by the Son, aſſured by the Holy Ghoſt; as an Heir lives in hope when ſuch a great Eſtate ſhall befall him, ſo a Childe of God, who is a *Co-heir with Chriſt*, hopes for glory: This hope comforts him in all varieties of condition, *Rom.* 5. 2. *We rejoyce in the hope of the glory of God.*

1. This hope comforts a godly man in affliction; hope doth lighten and ſweeten the moſt ſevere Diſpenſations: A Childe of God can laugh with tears in his eyes; the time is ſhortly coming, when the Croſs ſhall be taken off his ſhoulders, and a Crown ſet upon his head: A Saint at preſent is miſerable, with a thouſand troubles, in an inſtant, cloathed with Robes of Immortality, and advanced above Seraphims.

2. This hope comforts a godly man in death, *Pro.* 14. 32. *The righteous hath hope in his death*: If one ſhould ask a dying Saint, when all his earthly comforts were gone, what he had left? he would ſay, *the Helmet of Hope.* I have read of a Martyr Woman, who when the Perſecutor commanded that her breaſts ſhould be cut off, ſhe ſaid, Tyrant do thy worſt, I have two breaſts which thou canſt not touch, the one of *Faith*, the other of *Hope.* A ſoul that hath this bleſſed

hope, is above the desire of life, or the fear of death: Would one be troubled to exchange a sorry Lease for an Inheritance that will be for him and his Heirs? Who would care to part with life, which is a Lease will soon be run out, to be possessed of a glorious Inheritance in light?

6. A godly man is heavenly in his *Conversation*; he casts such a lustre of Holiness, as adorns his Profession; he lives as if he had seen the Lord with bodily eyes; what zeal, sanctity, humility, shines forth in his life: A godly person doth emulate not only the Angels, but imitate Christ himself, 1 *John* 2. 6. The *Macedonians* celebrate the Birth-day of *Alexander*, on which day they wear his picture about their necks, set with Pearl and rich Jewels; so a godly man carries the lively picture of Christ about him, in the heavenliness of his deportment, *Phil.* 3. 20. *Our conversation is in heaven.*

Use 1. *Use* 1. They must needs be cast over the Bar for ungodly, who are eaten up with the world; godly and earthly is a contradiction, *Phil.* 3. 18, 19. *For many walk, of whom I now tell you even weeping, that they are the Enemies of the Cross of Christ, whose god is their belly, who mind earthly things.* We read the earth swallowed up *Korah* alive, *Numb.* 16. 32.

This

This Judgement is on many, the earth ſwallows up their time, and thoughts, and diſcourſe, they are buried twice; their hearts are buried in the earth before their bodies: How ſad is it that the ſoul, that Princely thing, which is made for Communion with God and Angels, ſhould be put to the Mill to grinde, and made *Mancipium terræ*, a ſlave to the earth? How is the ſoul become like the *Prodigal*, chuſing rather to converſe with *ſwine*, and feed upon *huſks*, than to aſpire after Communion with the bleſſed Deity? Thus doth Satan befool men, and keep them from heaven, by making them ſeek an heaven here.

Uſe 2. As we would evidence our ſelves to be *born of God*, let us be of a ſublime heavenly temper: We ſhall never go to heaven when we die, unleſs we are in heaven whileſt we live: That we may be more Noble, and raiſed in our affections, let us ſeriouſly weigh theſe four conſiderations. *Uſe* 2. *Exhort.*

1. God himſelf ſounds a retreat to us, to call us off the world, 1 *John* 2. 15. *Love not the world:* We may uſe it as a poſie of flowers to ſmell to, but it muſt not lie as *a bundle of myrrhe* betwixt our breaſts, *Rom.* 12. 2. *Be ye not conformed to this world*; do not hunt after the honors and profits of it, and as

Gods *Precepts*, ſo his *Providences*, are to beat us off the world: Why doth he ſend War and Peſtilence? *What means the heat of this great anger?* Surely dying times are to make men die to the world.

2. Conſider how much below a Chriſtian it is to be earthly-minded: We laugh ſometimes at Children when we ſee them buſying themſelves about toys, blowing bubbles in the ayr out of a ſhell, kiſſing their Babies, *&c.* when in the mean time we do the ſame; at death what will all the world be which we ſo hug and kiſs, but as a Baby of Clouts, it will yield us no more comfort then; and to be taken up with theſe things, how far is it below an heaven-born ſoul! nay, for ſuch as profeſs to be enobled with a principle of Piety, and to have their hopes above, for them to have their hearts below, how do they ἀναλλὲς ποιεῖν diſparage their *Heavenly Calling*, and ſpot their ſilver wings of Grace, by beliming them with earth?

3. Conſider what a poor contemptible thing the world is, it is not worth ſetting the affections on, it cannot fill the heart; if Satan ſhould take a Chriſtian up to the Mount of Temptation, and ſhow him all the Kingdomes and glory of the world, what could he ſhow him but a phancy, an apparition? Nothing

Nothing here can be proportionable to the immense soul of man, *Job* 20. 22. *In the fulness of his sufficiency he shall be in streights:* Here is want in plenty; the creature will no more fill the soul, than a drop will fill the bucket; and that little sweet we suck from the creature, is intermixed with some bitterness; like that Cup which the Jews gave Christ, *Mar.* 15. 23. *They gave him to drink wine mingled with myrrhe.* And this imperfect sweet will not last long, 1 *John* 2. 17. *The world passeth away.* The creature doth but salute us, and is presently upon the * wing: The world rings Changes, it is never constant but in its disappointments; how quickly may we remove our lodgings, and make our pillow in the dust? The world is but a great *Inne*, where we are to stay a night or two, and be gone; what madness is it so to set our heart upon our Inne, as to forget our home?

* μηδὲν τῶν ἀνθρωπίνων βέβαιον. Isocr. ad Demon.

4. Consider what a glorious place heaven is: We read of an *Angel* coming down from heaven, who *did tread with his right foot on the Sea, and with his left foot on the earth*, *Revel.* 10. 2. Had we but once been in heaven, and viewed the superlative glory of it, how might we in an holy scorn trample with one foot upon the earth, and with the other foot

upon the Sea: Heaven is called a *better* Country, *Heb.* 11. 16. *But now they desire a better Country, that is an heavenly*: Heaven is said to be a better Country, in opposition to the Country where we now sojourn: What should we mind but that better * Country.

* *Sistitur appetitus in via satiatur in Patria.*

Quest. *In what sense is heaven a better Country?*

Answ. 1. In that Country above there are better *delights*; there is *the Tree of Life*, the *Rivers of Pleasure*; there is amazing beauty, unsearchable riches; there are the delights of Angels; there is the Flower of Joy fully blown; there is *more than we can ask or think*; there is glory in its full dimensions, and beyond all hyperbole.

† Eph. 3. 20.

2. In that Country there is a better *dwelling house*: 1. It is an house *not made with hands*, 2 *Cor.* 5. 1. To denote the excellency of it: There was never any house but was made with hands; but the house above surpasseth the art of man or Angel, none besides God could lay a stone in that building. 2. It is *eternal in the heavens*; it is not a sojourning house, but a Mansion-house, it is an house will never be out of repair, *Wisdome hath built this house, and hewn out her seven* * *Pillars*, which can never moulder.

* Pro. 8. 1.

3. In

3. In that Country there are better provisions, in our Fathers house *is bread enough*: Heaven was typified by *Canaan*, which did flow with milk and honey: There is *the Royal Feast*, the spiced Wine, there is Angels food, there are those rare viands and dainties served in, as exceed not only our expressions, but our faith.

4. In that Country is better *Society*: There is God blessed for ever: How infinitely sweet and ravishing will a smile of his face be? the Kings presence makes the Court: There are the glorious Cherubims; in this terrestrial Country where we now live, we are among Wolves and Serpents; in that Country above, we shall be among Angels: There are *the spirits of just men made perfect*, *Heb.* 12. 23. Here the people of God are clouded with infirmities, we see them with spots in their faces, they are full of pride, passion, censoriousness; in that *Hierusalem above*, we shall see them in their Royal attire, deck'd with unparallell'd beauty, not having the least tincture or shadow of sin upon them.

5. In that Country there is a better *ayr* to breathe in: We go into the Country for ayr; the best ayr is only to be had in that *better Country*, 1. It is a more temperate ayr,

the Climate is calm and moderate, we ſhall neither freeze with the cold, nor faint with the heat; 2. It is a brighter ayr, there is a better light ſhines there: The *Sun of Righteouſneſs* enlightens that Horiſon with his glorious beams, *Rev.* 21. 23. *The Lamb is the light thereof.* 3. It is a purer ayr: The Fens, which are full of black vapours, we count a bad ayr, and unwholeſome to live in: This world is a place of Bogs and Fens, where the noxious vapours of ſin ariſe, which make it peſtilential and unwholeſome to live in, but in that Country above, there are none of theſe vapours, but a ſweet perfume of holineſs; there is the ſmell of the Orange-tree, and the Pomgranate; there is the *Myrrhe* and *Caſsia* coming from Chriſt, which ſend forth a moſt odoriferous ſmell.

6. In that Country there is a better *ſoil*; the Land or Soil is better

1. For its *altitude*; the earth lying low, is of a baſer pedigree; the Element, which is neereſt heaven, is purer and more excellent, as the fire; that Country above is the *High Country*, *Pſal.* 24 3. it is ſeated far above all the viſible Orbs.

2. It is a better Land for its *fertilneſs*, it bear a richer Crop: The richeſt Harveſt on earth is the golden Harveſt, but the Coun-

try

try above yields Nobler Commodities, there are Pearls Cæleſtial, there is the Spiritual Vine, there is the honey-comb of Gods love dropping, there is the Water of Life, the hidden Manna; there is fruit that doth not rot, flowers that never fade; there is a Crop which cannot be quite reaped, it will be ever reaping time in heaven, and all this the Land yields, without the labour of ploughing and ſowing.

3. It is a better Land for its *inoffenſiveneſs*: There are no bryars there; the World is a Wilderneſs where are wicked men, and *the beſt of them is a bryar*, *Mica* 7. 4. They will be tearing the people of God in their ſpiritual Liberties; but in the Country above there is not one bryar to be ſeen, all the bryars are burned.

4. It is a better Land for the rareneſs of the *proſpect*; all that a man ſees there is his own: A account that the beſt proſpect, where a man can ſee furtheſt on his own ground.

7. In that Country is better *union*; all the Inhabitants are knit together in love: The poyſonful weed of malice doth not grow there; there is harmony without diviſion, and charity without envy: In that Country above, as in *Solomons* Temple, no noyſe of Hammer is heard.

8. In

8. In that Country is better imployment; while we are here we are complaining of our wants, weeping over our ſins, but there we ſhall be praiſing God: How will the Birds of Paradiſe chirp when they are in that Cæleſtial Country? There the *Morning Stars* will ſing together, and all the Saints of God ſhout for joy.

O what ſhould we aſpire after, but this Country above? Such as have their eyes opened, will ſee that it doth infinitely excel: An ignorant man looks upon a Star, and it appears to him as a little ſilver ſpot; but the Aſtronomer who hath his Inſtrument to judge of the dimenſion of a Star, knows it to be many degrees bigger than the earth: So a natural man hears of the heavenly Country, that it is very glorious, but it is at a great diſtance; and becauſe he hath not a ſpirit of diſcerning, the world looks bigger in his eye; but ſuch as are Spiritual Artiſts, who have the Inſtrument of Faith to judge of Heaven, will ſay, it is far the better Country, and thither will they haſten with the Sails of deſire.

Sect. XV.

15. A godly man is a zealous man; grace turns a Saint into a Seraphim, it makes him burn in holy zeal; zeal is a mixed affection, a compound of love and anger, it carries forth our love to God, and anger againſt ſin in the moſt intenſe manner: Zeal is the flame of the affections; a godly man hath a double baptiſm, of *water* and *fire*, he is baptized with a ſpirit of zeal, hee is zealous for Gods honour, truth, worſhip, *Pſal.* 119.139. *my zeal hath conſumed me*; it was a crown ſet on *Phineas* his head, hee was *zealous for his God*. *Numb.* 25. 13. *Moſes* being touched with a coal from Gods altar, in his zeal hee breaks the Tables, *Exod.* 32. 19. our bleſſed Saviour in his zeal, whips the buyers and ſellers out of the Temple, *Joh.* 2.17. *the zeal of thy houſe hath eaten me up.* *Char.* 15.

But there is a *praeternatural heat*, ſomething looking like zeal, which is not, a Comet looks like a Star: I ſhall therefore ſhow ſome differences between a true and a falſe zeal.

1 A falſe zeal is a blinde zeal, *Rom.* 10.2. *They have a zeal of God, but not according to knowledge*; this is not the fire of the ſpirit, but wild-fire. The *Athenians* were very devout

vout and zealous, but they knew not for what, *Acts* 17. 23. *I found an Altar with this Inscription*, ἀγνώστῳ θεῷ, *To the unknown God*, Thus the Papists are zealous in their way, but they have taken away *the key of knowledge.*

2 A false zeal is a self-seeking zeal, *Jehu* cries, *come see my zeal for the Lord*, 2 *King.* 10. 16. but it was not zeal, but ambition, he was fishing for a Crown. *Demetrius* pleads for the Goddess *Diana*, but it was not her Temple, but her Silver shrines he was zealous for: Such zealots *Ignatius* complains of in his time, that they made a Trade of Christ and Religion, thereby to enrich * themselves. 'Tis probable many in King *Henry* the eighths time were forward to pull down the Abbies, not out of any zeal against Popery, but that they might build their own houses upon the ruines of those Abbies; like Eagles which fly aloft, but their eyes are down upon their prey: If blind zeal be punished seven fold, hypocritical zeal shall bee punished seventy and seven fold.

* ὁ χριστιανοὶ ἀλλὰ χρισίμποροι. Ignat.

3 A false præposterous zeal, is a misguided zeal; it runs out most in things which are not commanded, It is the sign of an hypocrite to be zealous for traditions, and careless of institutions. The Pharisees were more

zealous

zealous about washing of their *cups* than their *hearts*.

4 A false zeal is fired with passion. *James* and *John*, when they would call for fire from heaven, were rebuked by our Saviour, *Luk.* 9. 54. *Yee know not what spirit yee are off*, it was not zeal, but choller; many have espoused the cause of Religion, rather out of faction and humour, than out of zeal to the truth.

But the zeal of a godly man, is a true and holy zeal, which evidenceth it self in the effects of it.

1 True zeal cannot bear an injury done to God; zeal makes the blood rise, when Gods honour is impeached, *Rev.* 2. 2. *I know thy works and thy labour and patience, and how thou canst not bear them which are evil*; hee who zealously affects his friend, cannot hear him spoken against, and be silent.

2 True zeal will encounter with the greatest difficulties; when the world holds out a *Gorgons* head of danger to discourage us, zeal casts out fear; it is quickned by * opposition. Zeal doth not say *there is a Lyon in the way*; zeal will charge through an Army of dangers, it will march in the face of death. Let news be brought to *Paul*, that he was waylaid, *in every City bonds and imprisonment did abide*

* *Marcet fine adversario virtus.* Sen. de provid.

abide him, this sets a keener edge upon his zeal, *Acts* 21. 13. *I am ready not only to bee bound, but to dye for the name of the Lord Jesus*: as sharp frosts do by an antiparistasis make the fire burn hotter, so sharp oppositions do but inflame zeal the more.

3 True zeal as it hath knowledge to go before it, so it hath sanctity to follow after it: Wisdome leads the van of zeal, and holiness brings up the rear: an hypocrite seems to be zealous, but he is vitious: the godly man is *white* and *ruddy*, white in purity, as well as ruddy in zeal; Christs zeal was hotter than the fire, and his holiness purer than the sun.

4 Zeal that is genuine loves truth when it is despised, and opposed, *Psal.* 119. 126. *They have made void thy law, therefore I love thy commandements above gold*: the more others deride holiness, the more we love it; what is Religion the worse for others disgracing it? doth a Diamond sparkle the less, because a blinde man disparageth it? the more outragious the wicked are against the truth, the more couragious the godly are for it: When *Mical* scoffed at *Davids* religious dancing before the Ark, if (saith he) this be to be vile, *I will yet be more vile*, 2 *Sam.* 6. 22.

5 True

5 True zeal cauſeth fervency in duty, *Rom.* 12. 11. *fervent in* † *ſpirit*: Zeal makes us hear with reverence, pray with affection, love with ardency. God kindled *Moſes* his ſacrifice from heaven, *Lev.* 9. 24. *There came a fire out from before the Lord, and conſumed upon the Altar the burnt offering:* when we are zealous in devotion, and our heart waxeth hot within us, here is a fire from heaven kindling our ſacrifice: how odious is it for a man to be all fire when he is ſinning, and all yce when he is praying: A pious heart, like water ſeething hot, boils over in holy affections. † ζέοντες.

6. True zeal is never out of breath; though it be *violent*, 'tis *perpetual*; no waters can quench the flame of zeal, it is torrid in the frigid zone: The heat of zeal is like the natural heat coming from the heart, which laſts as long as life: That zeal which is not conſtant, was never true.

Uſe 1. How oppoſite are they to godlineſs who cry down zeal, and count it a Religious phrenſie? They are for the light of knowledge, but not for the heat of zeal. When *Baſil* was earneſt in preaching againſt the Arrian Hereſie, it was interpreted folly and dotage. Religion is a matter requires zeal; the Kingdom of heaven will not be taken but by *violence*, *Mat.* 12. 11. *Uſe* 1. 1 *Bramo*

Ob-

Object. *But why so much fervour in Religion? what becomes then of Prudence?*

Answ. Though Prudence be to *direct* zeal, yet not to *destroy* it; because sight is requisite, must the body therefore have no heat? If Prudence be the eye in Religion, zeal is the heart.

Quest. *But where is moderation?*

Answ. Though moderation in things of indifferency be commendable, and doubtless it would much tend to the setling the peace of the Church; yet in the main Articles of Faith, wherein Gods glory and our Salvation lie at stake, here moderation is nothing else but sinful neutrality: It was *Calvins* advice to *Melancthon*, that he should not so affect the name of moderate, that at length he lost all his zeal.

Object. But the Apostle presseth moderation, *Phil.* 4. 5. *Let your moderation be known to all?*

Answ. The Apostle speaks there of moderating our passion; the Greek word for * *moderation*, signifies candour, and meekness, opposite to rash † anger; and so the word is rendred in another place * *Patient*, 1 *Tim.* 3. 3. By moderation then, is meant meekness of spirit; and that is clear by the subsequent words, *The Lord is at hand*: As if

* ἐπιεικὴς
† Beza. ἀλλὰ ὀργῆς.

if the Apoſtle had ſaid, avenge not your ſelves, for the Lord is at hand, he is ready to avenge your perſonal wrongs, but this doth not at all hinder, but that in matters of Religion a Chriſtian ſhould be zealous.

2 What ſtrangers are they to godlineſs, who have no zeal for the glory of God? they can ſee his ordinances deſpiſed, his worſhip adulterated, yet their ſpirits are not at all ſtirred in them. How many are of a dull, lukewarm temper, zealous for their own ſecular intereſt, but have no zeal for the things of heaven; hot in their own cauſe, but cool in Gods. The Lord doth moſt abominate lukewarm profeſſours, I had almoſt ſaid, hee is ſick of them, *Rev.* 3. 15. *I would thou were cold or hot*, (any thing but lukewarm) *but becauſe thou art neither cold nor hot, I will ſpue thee out of my mouth*: A lukewarm Chriſtian is but dough-baked, juſt like *Ephraim*, *Hoſ.* 7. 8. *Ephraim is a cake not turned*: To keep up a form of Religion without zeal, is to be like thoſe bodies the Angels aſſumed, which mooved, but had no life in them. I would ask theſe Tepid neutral profeſſors this queſtion, If Religion be not a good cauſe, why did they undertake it at firſt? if it be, why do they go ſo faintly about it? why have they no more holy

2 *Bran.*

ardours of soul? these persons would fain go to heaven in a soft bed, but are loath to bee carried thither in a fiery Chariot of zeal. Remember, God will be zealous against them, who are not zealous; he provides the fire of hell, for those that want the fire of zeal.

Use 2. Exhort. *Use 2.* As you would be found in the catalogue of the godly, labour for zeal; as good bee of no religion, as not to be zealous in religion. Beware of *carnal policy*; This is one of those three things which *Luther* feared would bee the death of * Religion. Some men have been too wise to bee saved. Their discretion hath quenched their zeal; beware of *sloth*, which is an enemy to zeal, *be zealous and repent Rev.* 3. 19. Christians, what do you reserve your zeal for? is it for your gold that perisheth? or for your lusts that will make you perish? can you bestow your zeal better, than upon God? how zealous have men been in a false religion? *Isa.* 46. 6. *They lavish gold out of the bag, and weigh silver in the ballance.* The *Jews* did spare no cost in their idolatrous worship, nay, *Jer.* 32. 35. *They cause their Sons and Daughters to pass thorow the fire to Molech.* They were so zealous in their idol-worship, that they would sacrifice their Sons and Daughters to their false Gods; how far did the purblinde Heathens go in their false zeal?

* *Melch. Adam in vit. Luth.*

zeal? when the Tribunes of *Rome* complained they wanted gold in their Treasuries, to offer to *Apollo*, the *Roman* Matrons plucked off their chains of gold, and rings, and bracelets, and gave them to the Priests to offer up * sacrifice: were these so zealous in their sinful worship, and will not you bee zealous in the worship of the true God? can you loose any thing by your zeal? shall it not bee super-abundantly recompenced? what is heaven worth? what is a sight of God worth? was not Jesus Christ zealous for you? he sweat drops of blood, hee conflicted with his Fathers wrath; how zealous was hee for your redemption, and have you no zeal for him? is there any thing you your selves hate more than dulness and slothfulness in your servants? you are weary of such servants; do you dislike a dull temper in others, and not in your selves? what are all your duties without zeal, but *non entia*, meer fancies and nullities.

* Livy.

Do you know what a glorious thing zeal is? it is the lustre that sparkles from grace, it is the flame of † love; it resembles the Holy Ghost, *Act.* 2. 2. *There appeared cloven tongues like fire, which sat upon them, and they were all filled with the Holy Ghost.* Tongues of fire, were an Emblem to represent that fire of

† *Ignis quidem flagrantissimi amoris.* Aug.

zeal which the ſpirit powred upon them.

Zeal makes all our religious performances prevalent with God: When the iron is red hot, it enters beſt; and when our ſervices are red hot with zeal, they ſooneſt pierce heaven.

Sect. XVI.

16 Character. 16. A godly man is a patient man, *Jam.* 5. 11. *Ye have heard of the patience of Job.* Patience is a ſtar which ſhines in a dark night: There is a twofold patience.

1. Patience in waiting.

2. Patience in bearing.

1. Patience *in waiting*: A godly man, if he hath not his deſire preſently, he will wait till the mercy be ripe, *Pſa.* 130. 6. *My ſoul waiteth for the Lord.* Good reaſon God ſhould have the *Timing* of our mercies, *Iſa.* 60. 22. *I the Lord will haſten it in his time.* Deliverance may tarry beyond our *time*, but it will not tarry beyond Gods time.

Why ſhould not we wait patiently upon God. 1. We are ſervants; it becomes ſervants to be in a waiting poſture. 2. We wait upon every thing elſe; we wait upon the fire till it burns; we wait upon the ſeed till it grows, *Jam.* 5. 7. Why cannot we wait upon

on God? 3. God hath waited upon * us: Did not he wait for our repentance? How often did he come year after year before he found fruit? Did God wait upon us, and cannot we wait upon him? A godly man is content to ſtay Gods leiſure, though *the Viſion tarry*, he will *wait* for † it.

* Iſa. 30. 18.

† Hab. 2. 3

2. Patience *in bearing*: This patience is twofold. 1. Either in regard of *man*; when we bear injuries without revenging. Or 2. In regard of *God*; when we bear his hand without repining: A good man will not only *do* Gods will, but *bear* his will, *Mica.* 7. 9. *I will bear the indignation of the Lord.* This patient bearing of Gods will is not

1. A Stoical Apathy: Patience is not inſenſibleneſs under Gods hand; we ought to be ſenſible.

2. It is not patience upon force; to bear a thing becauſe we cannot help it; which (as *Eraſmus* ſaith) is rather *neceſsity* than *patience*. But, patience is a cheerful ſubmiſſion of our will to God, *Act.* 21. 4. *The will of the Lord be done.* A godly man doth acquieſce in what God doth, as being not only *good*, but *beſt* for him: The great quarrel between God and us is, whoſe will ſhall ſtand: Now the Regenerate will, falls in with the will of God: There are four things oppoſite to this patient frame of ſoul.

1. *Disquiet of spirit*: When the soul is discomposed, and pulled off the hinges, insomuch that it is unfit for holy duties; when the strings of a Lute are snarled, the Lute is not fit to make Musick; so when a Christians spirit is perplexed and disturbed, he cannot make *melody in his heart* to the Lord.

2. *Discontent*, which is a sullen dogged humour: When a man is not angry at his sins, but at his condition, this is different from patience: Discontent is the daughter of pride.

3. *Prejudice*, which is a dislike of God and his ways, and a falling off from Religion: Sinners have hard thoughts of God, and if he doth but touch them in a tender part, they will presently be gone from him, and throw off his Livery.

4. *Self-vindication*, when instead of being humbled under Gods hand, a man justifies himself, as if he had not deserved what he suffers: A proud sinner stands upon his own defence, and is ready to accuse God of unrighteousness, which is as if we should tax the Sun with darkness; this is far from patience: A godly man subscribes to Gods wisdome, and submits to his will; he saith not only *good is the Word of the Lord*, *Isa.* 39. 8. but good is the Rod of the Lord.

Use. As we would demonstrate our selves godly, let us be eminent in this grace of patience, *Eccles.* 7. 8. *The patient in spirit is better than the proud in spirit*: There are some Graces which we shall have no need of in heaven; we shall have no need of Faith when we have full Vision, nor patience when we have perfect joy; but in a dark sorrowful night, there is need of these stars to * shine: Let us show our patience in bearing Gods will; patience in bearing Gods will is twofold. *Use.* * Heb. 10. 36.

1. When God removes any comfort from us.

2. When God imposeth any evil upon us.

1. *We must be patient when God removes any comfort from us*: Doth God take away any of our Relations? *Ezek.* 24. 16. *I will take away the desire of thine eyes with a stroak*; yet it is our duty patiently to acquiesce in the Will of God: The loss of a dear Relation, is like the pulling away a Limb from the † body.

† *Quæ ardenter diligimus habita graviter suspiramus ablata.*

—— Homo toties moritur, quoties amittit suos. ——

But grace will make our hearts calm and sedate, and work us to an holy patience under such a severe dispensation. I shall lay down

eight considerations, which may be as spiritual Physick to kill the worm of impatience under the loss of Relations.

1. The Lord never takes away any comfort from his people, but he gives them that which is better: The Disciples parted with Christs corporal presence, and he sent them the Holy Ghost: God eclipseth one joy, and augments another, he doth but make an exchange, he takes away a Flower, and gives a Diamond.

2. Godly friends dying are in a better condition, they are taken away *from the evil to come, Isa.* 57.1. They are out of the storm, and are gotten to the Haven, *Blessed are the dead that die in the Lord, Rev.* 14. 13. The godly have a portion promised them upon their marriage with Christ, but the portion is not paid till the day of their death: The Saints at death are preferred to Communion with God, they have that they so long hoped for, and prayed for; why then should we be impatient at our friends preferment?

3. Thou that art a Saint, hast a friend in heaven which thou canst not lose: The Jews have a saying at their † Funerals, *Let thy consolation be in heaven.* Art thou a close Mourner, look up to heaven, and fetch comfort thence, thy best kindred are above, *Psa.* 27. 10.

† *Sit consolatio tua in cœlis.*

When

When my Father and Mother forsake me, then the Lord will take me up: God will be with thee in the hour of death, *Psa.* 23. 4. *Though I walk in the valley of the shadow of death, thou art with me.* Other friends thou canst not keep, God is a friend thou canst not lose; he will be thy Guide in life, thy Hope in death, thy Reward after death.

4 Perhaps God is correcting thee for a fault, and if so, it becomes thee to bee patient; it may bee thy friend had more of thy love than God, and therefore God did take away such a relation, that the stream of thy love may run bak to him again. A gracious woman having been deprived, first of her Children, then of her Husband, Lord (saith she) thou hast a plot upon me, thou intendest to have all my love; God doth not like it, to have any Creature set upon the throne of our affections, hee will take away that comfort, and then he shall lye neerest our heart. If an Husband bestow a jewel upon his Wife, and she doth so fall in love with that jewel, as to forget her Husband, hee will take away the jewel, that her love may return to him again; a dear relation is this jewel, if we begin to idolize it, God will take away the jewell, that our love may return to him again.

5 A Godly Relation is parted with, but not loſt, that is loſt, which wee are out of hope ever of ſeeing again; religious friends are but gone a little † before. A time will ſhortly come, when there ſhall bee a meeting without parting, 1 *Theſ.* 5. 10. How glad is one friend to ſee another, that hath been long abſent? Oh what glorious acclamations ſhall there bee, when old relations ſhall meet together in heaven, and be in each others embraces? when a great prince lands at the ſhore, the guns go off, in token of joy; when godly friends ſhall be all landed at the heavenly ſhore, and ſhall congratulate one anothers felicity, what ſtupendious joy will there be? what muſick in the quire of Angels? how will heaven ring of their praiſes? and that which is the crown of all, they who were here joyned in the fleſh, ſhall bee joyned nearer than ever in the myſtical body, and ſhall lye together in Chriſts † boſome, that bed of perfume.

† *Non ſunt amiſſi ſed præmiſſi.* Cypr.

† 1 Theſ. 4. 17.

6 Wee have deſerved worſe at Gods hands; hath hee taken away a childe, a wife, a parent? hee might have taken away his ſpirit; hath he deprived us of a relation? he might have deprived us of ſalvation; doth he put wormwood in the cup? we have deſerved poyſon, *Ezra.* 9. 13. *Thou haſt puniſhed*

at leſs than our iniquities deſerve; wee have a ſea of ſin, and but a drop of ſuffering.

7 The patient ſoul doth moſt ſweetly enjoy it ſelf; an impatient man is like a *troubled ſea*, that cannot reſt; he tortures himſelf upon the wrack of his own griefs and paſſions, whereas patience calms the heart, as Chriſt did the ſea, when it was rough; and now there is a ſabbath in the heart, yea, an heaven, *Luk.* 21. 19. *In your patience poſſeſs yee your ſouls*: By faith a man poſſeſſeth God, and by patience hee poſſeſſeth himſelf.

8 How patient have many of the Saints been, when the Lord hath broken the very ſtaff of their comfort, in bereaving them of Relations; The Lord took away *Jobs* children, and he was ſo far from murmuring, that he falls a bleſſing, *Job* 1. 21. *The Lord hath taken away, bleſſed be the name of the Lord.* God fore-told the death of *Elies* ſons, 1 *Sam.* 2. 34. *In one day they ſhall dye both of them*; but how patiently did he take this ſad news, 1 *Sam.* 3. 18. *It is the Lord, let him do what ſeemeth him good*: See the difference between *Eli* and *Pharoah*; *Pharoah* ſaith, *who is the* * *Lord? Eli* ſaith, *it is the Lord*: When God ſtruck two of *Aarons* ſons dead, *Lev.* 10. *Aaron held his peace*; patience opens the

* Exod 5. 2.

ear,

ear, but ſhuts the mouth, it opens the ear to hear the Rod, but ſhuts the mouth that it hath not a word to ſay againſt God. Behold here the patterns of patience; and ſhall not wee write after their fair Copies? theſe are heart-quieting conſiderations, when God ſets a deaths-head upon our comforts, and removes dear relations from us.

2 *We muſt be patient, when God inflicts any evil upon us,* Rom. 12. 12. *Patient in Tribulation.*

1 The Lord ſometimes laies *heavy* affliction upon his people, *Pſal.* 38. 2. *Thy hand lies ſore upon me.* The Hebrew word for * afflicted, ſignifies to bee melted; God ſeems to melt his people in a furnace. * מסה

2 God doth ſometimes lay *divers* afflictions on the Saints, *Job* 19. 17. *Hee multiplieth my wounds:* as wee have divers waies of ſinning, ſo the Lord hath divers waies of afflicting; ſome hee melts away their eſtates, others hee chains to a ſick bed, others hee confines to a Priſon; God hath various arrows in his quiver, which he ſhoots.

3 Sometimes God lets the affliction *lye long,* *Pſal.* 74. 9. *There is no more any Prophet, neither is there among us any that knoweth how long:* As it is with diſeaſes, there are ſome *Chronical,* that linger and hang about the bo-

dy

dy ſeveral years together, ſo it is with afflictions, the Lord is pleaſed to exerciſe many of his precious ones with *Chronical afflictions*, ſuch as lye upon them a long time; now in all theſe caſes, it becomes the Saints, patiently to reſt in the will of God; the Greek word for † *patient*, is a metaphor, alludes to one who ſtands invincibly under a burden. This is the right notion of patience, when we bear affliction invincibly without fainting, or fretting.

† ὑπομονὴ.

The trial of a Pilot is ſeen in a ſtorm, ſo is the tryal of a Chriſtian ſeen in affliction, hee hath the right art of navigation, who when the boiſtrous winds blow from heaven, doth ſteer the ſhip of his ſoul wiſely, and not daſh upon the rock of impatience; a Chriſtian ſhould alwaies keep a decorum, not behaving himſelf unſeemly, or diſguiſing himſelf with intemperate paſſion, when the hand of God lies upon him. Patience adorns ſuffering; affliction in Scripture is compared to a net, *Pſa.66.11. Thou broughteſt us into the net.* Such as have eſcaped the Devils net, yet the Lord ſuffers them to bee taken in the net of affliction, but they muſt not be *as a wild Bull in a net*, *Iſa.* 51. 20. to kick and fling againſt their maker, but lye patiently till God breaks the net, and makes a way for their eſcape.

I shall propound four cogent Arguments, to excite patience under those evils which God inflicts on us.

1 *Argu.* 1. Afflictions are ἐπὶ τὸ συμφέρον, for our benefit. *Heb.* 12. 9. *Hee for our profit*, wee pray that God would take such a course with us as may do our souls Good; when God is afflicting us, hee is hearing our prayers, he doth it *for our* * *profit*; not that afflictions in themselves do profit us, but as Gods Spirit works with them: For as the waters of *Bethesda* could not give health of themselves, unless the Angel descended and stirred the water, *John* 5. 4. So the waters of affliction are not in themselves healing, till Gods Spirit co-operates and sanctifies them to us: Afflictions are many ways † profitable.

* *Domine hic ure, hic seca ut in æternum parcas.* Aug.

† *Quod mundus noxium esse putat, exitum utilem parit.* Calv.

1. They make men sober and wise: Physitians appoint distracted persons to be bound in Chains, and to be dieted, and have hard fare to bring them to the use of reason: Many run stark mad in prosperity, they neither know God nor themselves; the Lord therefore binds them with cords of affliction, that he may bring them to their right * understandings, *Job* 36. 8. *If they be held in cords of affliction, then he shews them their transgression, he openeth also their ear to discipline.*

* φρονιμωτέρους ποιεῖ καὶ εὐλαβεστέρους. Chrysost.

2. Afflicti-

2 Afflictions are a friend to grace.

1 They *beget* grace; *Beza* acknowledged God laid the foundation of his Conversion in a violent sickness at *Paris*.

2 They *augment* grace, the people of God are beholding to their troubles, they had never had so much grace, if they had not met with such sore trials; now, the waters run, and the spices flow forth. The Saints thrive by affliction, as the *Lacedemonians* grew rich by war; God makes grace flourish most in the fall of the leaf.

3 Afflictions quicken our pace in the way to heaven; it is with us, as with children sent on an errand, if they meet with Apples or Flowers by the way, they linger and make no great haste home, but if any thing fright them, then they run with all the speed they can to their fathers house; so in prosperity, we are gathering the Apples and Flowers, and do not much minde heaven, but if troubles begin to arise, and the times grow frightful, then we make more haste to heaven, and with *David*, *run the way of Gods commandements. Psa.* 119. 32.

2 God intermixeth mercy with affliction, hee steeps his sword of justice in the oyl of mercy, there was no night so dark, but *Israel* had a *Pillar of fire* in it; there is no condition

2 *Argu.* * *Vindicta gladium misericordia oleo semper temperat.*

dition so dismal, but we may see a Pillar of fire to give light, if the body be in pain, conscience is in peace, there is mercy; affliction is for the prevention of sin, there is mercy: In the Ark there was *a rod and a pot of Manna*, the Emblem of a Christians condition, *mercy interlined with* * *judgement*, here is the rod and Manna.

* Psa. 101. 1.

3 *Argument.* 3 Patience evidenceth much of God in the heart; patience is one of Gods titles; *Rom.* 15. 5. *The God of patience*; thou that hast thy heart cast into this blessed mould, it is a sign God hath imparted much of his own nature to thee, thou shinest with some of his beams.

Impatience evidenceth much unsoundness of heart; as it is in the body, if the body bee of that temper, that every little scratch of a pin makes the flesh to rancle, you will say, sure this mans flesh is very unsound; so for every petty cross to flye out in impatience, and quarrel with providence, it is the sign of a distempered Christian, if there be any grace in such an heart, they must have good eyes that can see it; but he who is of a patient spirit, is a graduate in Religion, and doth much participate of the divine nature.

4 *Argument.* 4 The end of affliction is glorious; the *Jews* were captive in *Babylon*, but what was the

the end? they departed out of *Babylon* with veſſels of ſilver, with gold and precious things, *Ezra.* 1.6. So, what is the end of affliction, it ends in endleſs glory, *Acts* 14. 22. 2 *Cor.* 4. 17. how may this rock our impatient hearts quiet: who would not willingly travel through a little dirty way, and ploughed lands, at the end whereof is a fair Meadow, and in that Meadow, a golden Mine?

Queſt. *How ſhall I get my heart tuned into a patient frame?*

Anſw. 1. Get faith; all our impatience proceeds from unbelief; faith is the breeder of patience, when a ſtorm of paſſion begins to ariſe, faith ſaith to the heart, as Chriſt to the Sea, *peace, be ſtill*, and there is preſently a calm.

Queſt. *How doth faith work patience?*

Anſw. Faith argues the ſoul into patience; faith is like that *Town-Clark* in *Epheſus*, who allayed the contention of the multitude, and argued them ſoberly into peace, *Act.* 19. 35, 36. So when impatience begins to clamour and make an hubbub in the ſoul; faith appeaſeth the tumult, and argues the ſoul into holy patience: Saith faith, *Why art thou diſquieted O my Soul?* art thou afflicted? is it not thy Father hath done it? he is carving and polliſhing thee, and making thee fit for

glory, he ſmites that hee may ſave; what is thy tryal, is it ſickneſs? God ſhakes the Tree of thy body, that ſome fruit may fall, even *the peaceable fruit of righteouſneſs*, *Heb.* 12. 11. Art thou driven from thy habitation? God hath prepared for thee a City, *Heb.* 11. 16. Doſt thou ſuffer reproach for Chriſts ſake? *a ſpirit of God and glory reſts upon thee*, 1 *Pet.* 4. 14. Thus faith argues and diſputes the ſoul into patience.

2 Pray to God for patience, patience is a flower of Gods planting; pray that it may grow in your heart, and ſend forth its ſweet perfume: Prayer is an holy charm, to charm down the *evil ſpirit*; prayer compoſeth the heart, and puts it in Tune, when impatience hath broken the ſtrings, and put all into a confuſion: Oh go to God, prayer delights Gods ear, it melts his heart, it opens his hand; God cannot deny a praying ſoul, ſeek to him with importunity, and either he will remove the affliction, or which is better, he will remove thy impatience.

Sect. XVII.

17 *Character.* 17 A Godly man is a thankful man; praiſe and thankſgiving, is the work of heaven, and he begins that work here, which he ſhall bee alwaies

alwaies doing in heaven. The *Jews* have a saying, the world subsists by three things; the Law, the worship of God, and * thankfulness; as if where thankfulness were wanting, one of the Pillars of the world were taken away, and it were ready to fall. The Hebrew word for praise, comes from a *radix*, that signifies to shoot † up; the Godly man sends up his praises, as a volly of shot towards heaven. *David* who was modelled after Gods heart, how melodiously did he warble out Gods praises? therefore was called *the sweet singer of Israel*, 1 *Sam.* 23. 1. Take a Christian at the worst, yet hee is thankful: The Prophet *Jonah*, who was *homo* ὀξύθυμος, a man of a waspish spirit; the sea did not so work with the tempest, * as *Jonahs* heart wrought with passion; yet, through this cloud you might see grace appear; he had a thankful heart, *Jonah* 2. 9. *I will Sacrifice to thee with the voice of thanksgiving, I will pay that which I have vowed.* For the clearer illustrating of this, I shall lay down these four particulars.

* *Super tribus consistit mundus, super lege, & cultu sacro, & retributione.* Aloys. novar.

† ידה *jaculatus est.* Hiph. הודה *confiteri, gratias agere.* Buxtorf.

* Jon. 1. 13.

1 Praise and thanksgiving is a Saint-like work; we finde in Scripture, the godly are still called upon to praise God, *Psa.* 135. 20. *Ye that fear the Lord, bless the Lord. Psa.* 149. 5. *Let the Saints bee joyful in glory, let the*

high praiſes of God be in their mouth; praiſe is a work proper to a Saint.

1 None but the godly can praiſe God aright; as all have not skill to play on the Lute, ſo every one cannot ſound forth the harmonious praiſes of God; wicked men are *bound* to praiſe God, but they are not *fit* to praiſe him; none but a living Chriſtian can tune Gods praiſe; wicked men are *dead in ſin*, how can they lift up Gods praiſes, that are dead? *Iſa.* 38. 19. *The grave cannot praiſe thee*: A wicked man ſtains and eclipſeth Gods praiſe, if a foul hand work in Damask, or flowred Sattin, it will ſlur the beauty of it; God will ſay to the ſinner, *what haſt thou to do, to take my name into thy mouth? Pſa.* 50. 16.

2 Praiſe is not comely for any, but the godly, *Pſa.* 33. 1. *Praiſe is comely for the righteous*: A prophane man ſtuck with Gods praiſes, is like a dunghill ſtuck with flowers; praiſe in the mouth of a ſinner, is like an Oracle in the mouth of a fool; how uncomely is it for him to praiſe God, whoſe whole life is a diſhonouring of God? it is as undecent for a wicked man to praiſe God, as it is for an Uſurer to talk of living by faith, or for the Devil to quote Scripture; the godly only are fit to be queriſters in Gods praiſes, 'tis called *the Garment of praiſe*, *Iſaiah* 61. 3.

this

this garment ſits handſome only on a Saints back.

2 Thankſgiving is a more noble part of Gods worſhip; our wants may ſend us to prayer, but it argues an heart highly ingenuous to bleſs God; the Raven cries, the Lark ſings; in petition we act like men, in thanksgiving we act like Angels.

3 Thankſgiving is a God-exalting work, *Pſa.* 50. 23. *Whoſo offereth praiſe, glorifieth me,* though nothing can adde the leaſt cubit to Gods eſſential glory, yet praiſe exalts him in the eyes of others; praiſe is a ſetting forth of Gods honour, a lifting up of his name, a diſplaying the trophy of his goodneſs, a proclaiming his excellency, a ſpreading his renown, a breaking open the box of ointment, whereby the ſweet ſavour and perfume of Gods name is ſent abroad into the world.

4 Praiſe is a more diſtinguiſhing work; by this a Chriſtian excels all the infernall ſpirits; doſt thou talk of God? ſo can the Devil, hee brought Scripture to Chriſt; doſt thou profeſs religion? ſo can the Devil, he *transforms himſelf into an Angel of light*; doſt thou faſt? he never eats; doſt thou beleeve? the Devils have a faith of aſſent, they *believe and tremble*, *Jam.* 2. 19. but, as

Moſes wrought ſuch a miracle, as none of the Magicians could do the like; ſo here is a work Chriſtians may be doing, which none of the Devils can do, and that is the work of thankſgiving; they blaſpheme, but do not bleſs; Satan hath his *fiery darts*, but not his harp and viol.

Uſe 1. 1 *Bran.*

Uſe 1 See here the true genius and complexion of a godly man, hee is much in doxologies and praiſes. 'Tis a ſaying of *Lactantius*, hee cannot bee a good man, who is unthankful to † his God: A godly man is a God-exalter; the Saints are *Temples of the Holy Ghoſt*, 1 *Cor.* 3. 16. where ſhould Gods praiſes bee ſounded, but in his Temples? a good heart is never weary of praiſing God, *Pſa.* 34. 1. *His praiſe ſhall continually bee in my mouth.* Some will be thankful while the memory of the mercy is freſh, but afterwards leave * off; The *Carthaginians* uſed at firſt, to ſend the tenth of their yearly revenue to *Hercules*, but by degrees they grew weary, and left off * ſending. *David* as long as hee drew his breath, would chirp forth Gods praiſe, *Pſa.* 146. 2. *I will ſing praiſes to my God, while I have any being: David* would not now and then give God a fit of Muſick, and then the inſtrument muſt be hung up, but he would continually be celebrating Gods praiſe.

† *Lactan. inſtit. c.* 3.

* *Plures ſunt apud quos non diutius in animo ſunt donata quam in uſu.* Sen. de benef.

* Diodor. Siculus.

A

A godly man will expreſs his thankfulneſs in every *duty*, hee mingles thankſgiving with prayer, *Phil.* 4. 6. *In every thing by prayer, with thankſgiving, let your requeſts bee made known to God.* Thankſgiving is the more divine part of prayer; in our petitions wee expreſs our own neceſſities, in our thankſgivings we declare Gods excellencies. *Then* prayer goes up as incenſe, when it is perfumed with thankſgiving.

And as a godly man expreſſeth thankfulneſs in every duty, ſo in every *condition*; hee will be thankful in * adverſity, as well as proſperity, 1 *Theſ.* 5. 18. *In every thing giving thanks:* A gracious ſoul is thankful and rejoyceth, that hee is drawn nearer to God, though it be by the cords of affliction; when it goes well with him, hee praiſeth Gods mercy; when it goes ill with him, he magnifies Gods juſtice; when God hath a rod in his hand, a godly man will have a Pſalm in his mouth. The Devils ſmiting of *Job*, was like the ſtriking upon a muſical inſtrument, he ſounded forth praiſe, *The Lord hath taken away, bleſſed be the name of the Lord, Job* 1. 21. Gods ſpiritual plants, when they are cut and do bleed, drop thankfulneſs, the Saints Tears cannot drown their praiſes.

* εὐχαριστήσωμεν ὅτι πρὸς τὴν ἀγονίαν καταπέσειν ἀφῆκε ὁ θεός, Chryſoſt. ad Antioch. tom. 1. hom 17.

2 If this be the ſign of a godly man, then the

2 *Bran.*

the number of the godly will appear to bee very ſmall. Few are in the work of praiſe, ſinners cut God ſhort of his thank-offering, *Luk.* 17.17 *where are the* * *nine?* Of ten Leapers healed, there was but one returned to give praiſe; the moſt of the world are Sepulchres, to bury Gods praiſe; you ſhall hear ſome ſwearing and curſing, but few that bleſs God: Praiſe is the yearly rent that men ſit at, but moſt are behinde hand with their rent. God gave King *Hezekiah* a famous deliverance, *but* Hezekiah *rendred not again, according to the benefit done unto him,* 2 *Chron.* 32. 25. that *But*, was a blot in his Scutchion; ſome inſtead of being thankful to God, *render evil for good*, they are the worſe for mercy, *Deut.* 32. 6. *Do yee thus requite the Lord, fooliſh people and unwiſe?* This is like the Toad, that converts the moſt wholſome hearb to poyſon; where ſhall wee finde a grateful Chriſtian? Wee read of the Saints, *Rev.* 5.8. *Having harps in their hand*; the Emblem of praiſe; many have tears in their eyes, and complaints in their mouths, but few that have harps in their hand who are bleſſing and praiſing the name of God.

* Πηγὴν γὰρ ἀγαθῶν ἐξαιτλοῦντες, οὐκ ἐθέλησαν ἐπιγνῶναι τῶν ναμάτων τὸν χορηγὸν, Theodor.

Uſe 2 Let us put our ſelves upon a ſcrutiny, and examine by this Character whether we are godly, are wee thankful for mercy? 'tis

Uſe 2. *Trial.*

'tis an hard thing to bee thankful.

Quest. *How may wee know whether wee are rightly thankful?*

Answ. 1 When wee are careful to registeer Gods mercy, 1 *Chron.* 16. 4. *David appointed certain of the Levites, to record and to thank and praise the Lord God of Israel.* Physitians say, the memory is the first thing that † decayes; 'tis true in spirituals, *Psal.* 106. 13. *They soon forgat his works:* A godly man enters down his mercies, as a Physician his receipts into a book, that they may not bee lost, Mercies are Jewels that should be locked up; A childe of God keeps two books alwaies by him, one to write his sins in, that he may be humble, the other to write his mercies in, that he may be thankful.

† *Memoria primo senescit.*

2 Then wee are rightly thankful, when our hearts are the chief instrument in the musick of praise, *Psa.* 111. 1. *I will praise the Lord with my whole* * *heart.* *David* would not only put his Viol in tune, but his heart; if the heart doth not joyn with the tongue, there can bee no consort; where the heart is wanting, the Parrot is as good a Queristeer, as the Christian.

* בכל־לבב

3 Then we are rightly thankful, when the favours which we receive, endear our love to God the more. *Davids* miraculous pre-

ser-

ſervation from death, drew forth his love to God, *Pſa.* 116. 1. *I love the Lord*; it is one thing to love our mercies, another thing to love the Lord; many love their *deliverance*, but not their *deliverer*; God is to bee loved more than his mercies.

4 Then we are rightly thankful, when in giving our praiſe to God, wee take all worthineſs from our ſelves, *Gen.* 32. 10. *I am not worthy of the leaſt of all the mercies, thou haſt ſhewed unto thy ſervant*; as if *Jacob* had ſaid, Lord the worſt bit thou carveſt me, is better than I deſerve. 2 *Sam.* 9. 7. *Mephiboſheth bowed himſelf, and ſaid, what is thy Servant, that thou ſhouldeſt look upon ſuch a dead dog as I am?* So a thankful Chriſtian, when he takes a ſurvey of his bleſſings, and ſees how much he enjoyes, that others better than he want, Lord ſaith he, what am I, *a dead dog*, that free-grace ſhould look upon me, and that thou ſhouldſt crown mee with ſuch loving kindneſs?

5 Then we are rightly thankful, when we put Gods mercies out to Uſe; wee turn our *injoyments* into *improvements*; the Lord gives us health, and wee *ſpend and are ſpent for Chriſt*, 2 *Cor.* 12. 15. hee gives us an eſtate, and wee *honour the Lord with our ſubſtance*, *Prov.* 3. 9. he gives us children, and wee

wee dedicate them to God, and educate them *for* God, wee do not bury our Talents, but trade them, this is to put out our mercies to Use: a gracious heart is like a peece of good ground, that having received the seed of mercy, thrusts forth a crop of obedience.

6 Then wee are rightly thankful, when we can have our hearts more enlarged for spiritual mercies, than for temporal: *Eph.* 1. 3. *Blessed be God, who hath blessed us with all spiritual blessings:* A godly man blesseth God more for a fruitful heart, than a full crop; hee is more thankful for Christ, than for a Kingdome: *Socrates* was wont to say, hee loved the Kings smile more than his gold: a pious heart is more thankful for a smile of Gods face, than hee would bee for the gold of the *Indies.*

7 Then wee are rightly thankful, when mercy is a whet to duty, it causeth a spirit of activity for God: Mercy is not as the Sun to the fire, to dull it, but as oyl to the wheele, to make it run faster. *David* wisely argues from mercy to duty, *Psal.* 116. 8, 9. *Thou hast delivered my Soul from death, I will walk before the Lord in the land of the living.* It was a saying of *Bernard*, Lord I have *two Mites*, a soul and a body, and I give them both to * thee.

* *Duas hasbeo minutias domine, &c.* Bern.

8 Then

8 Then wee are rightly thankful, when we excite others to this Angelical work of praiſe: *David* would not only bleſs God himſelf, but calls upon others to do ſo; *Praiſe ye the Lord, Pſalm.* 111. 1. That is the ſweeteſt muſick, which is in conſort; when many Saints joyn together in conſort, then they make heaven ring of their praiſes; as one drunkard will bee calling upon another, ſo in an holy ſenſe, one Chriſtian muſt bee ſtirring up another to the work of thankfulneſs.

9 Then we are rightly thankful, when we do not only ſpeak Gods praiſe, but live his praiſe: It is called *gratiarum actio*, then wee give thanks, when wee live thanks; ſuch as are mirrours of mercy, ſhould be patterns of piety, *Obad.* 17. *Upon Mount Sion, ſhall be deliverance, and there ſhall be holineſs:* To give God orall praiſe, and diſhonour him in our lives, is to commit a barbariſm in religion, and is to be like thoſe *Jews* who bowed the knee to Chriſt, and then did ſpit upon him, *Mark* 15. 19.

10 Then wee are rightly thankful, when wee do propagate Gods praiſes to poſterity, we tell our children what God hath done for us, in ſuch a want hee ſupplyed us, in ſuch a ſickneſs he raiſed us, in ſuch a temptation he ſuc-

ſuccoured us: *Pſa.* 44. 1. *O God our Fathers have told us, what work thou didſt in their daies, in the time of old.* By tranſmitting our experiences to our Children, Gods name is eternized, and his mercies will bring forth a plentiful crop of praiſe when wee are gone. *Heman* puts the queſtion, *Pſal.* 88. 10. *Shall the dead praiſe thee?* Yes, in this ſenſe, when we are dead, we praiſe God, becauſe having left the Chronicle of Gods mercies with our Children, we put them upon thankfulneſs, and ſo make Gods praiſes live, when we are dead.

—dumque aurea volvet aſtra polus,
Memori ſemper celebrabunt cantu.—

Uſe 3 Let us evidence our godlineſs by gratefulneſs, *Pſa.* 29. 2. *Give unto the Lord the glory due unto his name.* *Uſe* 3. *Exhor.*

1 It is a good thing to be thankful, *Pſal.* 147. 1. *It is good to ſing praiſes to our God.* 'Tis ill when the tongue (that Organ of praiſe) is out of tune, and doth jar, by murmuring and diſcontent; but it is a good thing to be thankful: it is *good*, becauſe this is all the creature can do to life up Gods name; and it is *good*, becauſe it tends to the making us good: the more thankful we are, the more 1. *Motive*

more holy; while wee pay this tribute of praise, our stock of grace increaseth: in other debts, the more we pay, the less wee have; but the more wee pay this debt of thankfulness, the more grace wee have.

2 Thankfulness is the quit-rent wee owe to God; *Psa.* 148. 11, 13. *Kings of the earth, and all people; let them praise the name of the Lord.* Praise is the *tribute* or *custome*, to bee paid into the King of heavens Exchequor: Surely while God renews our Lease, we must renew our rent.

3 The great cause we have to be thankful, 'tis a principle grafted in nature, to be thankful for * benefits: The Heathens praised *Jupiter* for their victories.

* *Beneficium postulat officium.*

What full clusters of mercies hang upon us? when we go to enumerate Gods mercies, we must (with *David*) confess our selves to bee nonplussed, *Psal.* 40. 5. *Many, O Lord my God, are thy wonderful works which thou hast done, they cannot be reckoned up in Order.* And as Gods mercies are past *numbring*, so they are past *measuring*. *David* takes the longest measuring line hee could get, hee measures from earth to the clouds, nay, above the clouds, yet this measure would not reach the heighth of Gods mercies, *Psal.* 108. 4. *Thy mercy is great above the heavens.* O how hath

hath God enriched us with his silver showers? a whole constellation of mercies, hath shined in our Hemisphere.

1 What Temporal favours have wee † received; every day wee see a new tide of mercy coming in; the wings of mercy have covered us, the breast of mercy hath fed us, *Gen.* 48. 15. *The God which hath fed mee all my life long to this day.* What snares laid for us have been broken? what fears blown over? the Lord hath made our bed, when he hath made others *grave*; he hath taken such care of us, as if he had none else to take care for; never was the cloud of providence so black, but we might see a Rainbow of Love in the cloud? we have been made to swim in a sea of mercy, and doth not all this call for thankfulness?

† πάντα ἀναλέγε τὰ παρὰ τὴν ζωὴν ἀεργετήματα τοῦ Θεοῦ, Chrys.

2 That which may put a string more into the instrument of our praise, and make it sound louder, is to consider what *spiritual blessings* God hath conferred upon us: he hath given us of the *upper-springs*, he hath opened the Wardrobe of Heaven, and fetched us out a better garment than any of the Angels wear; he hath given us the *best robe*, and put upon us the *Ring* of faith, whereby wee are married to him: These are mercies of the first magnitude, which deserve to have an

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Asterist put upon them, and God keeps *the best Wine till last*, here hee gives us mercies but by retail, the greatest things are laid up; here are some *Hony drops*, and fore-tastes of Gods love, the *Rivers of pleasure* are reserved for Paradise; well may we take the harp and viol, and triumph in Gods praise; who can tread upon these hot coals of Gods love, and his heart not burn in thankfulness?

4 Thankfulness is the best policy, there is nothing lost by it; to bee thankful for one mercy, is the way to have more, 'tis like powring water into a † Pump, which fetcheth out more; Musicians love to sound their trumpets, where there is the best Eccho, and God loves to bestow his mercies, where there is the best Eccho of * thankfulness.

† *Ascensus gratiarum descensus gratiæ.*

5 Thankfulness is a frame of heart God delights in; if repentance bee the joy of heaven, praise is the * musick. *Bernard* calls thankfulness the sweet Balm that drops from a Christian.

* ἂν περὶ τὰ πρῶτα γενώμεθα εὐγνώμονες, εὔδηλον ὅτι ἑτέρων μειζόνων ἀπολαύσομεν.

Four Sacrifices God is much pleased with, the sacrifice of Christs blood, the sacrifice of a broken heart, the sacrifice of Alms, and the sacrifice of thanksgiving: Praise and Thanksgiving (saith Mr. *Greenham*) is the most excellent part of Gods worship, for this shall continue in the heavenly quire, when

* ἥδιστον ἄσμα ἔπαινος, Zenoph.

when all other exercises of Religion shall cease.

6 What an horrid thing ingratitude is, it gives a dye and tincture to every other sin, and makes it *Crimson*; ingratitude is the spirits of baseness, *Obad. v. 7. They that eat thy bread, have laid a Wound under thee:* Ingratitude is worse than bruitish, *Isa. 1. 3.* 'Tis reported of *Julius Cæsar*, that he would never forgive an ungrateful person; though God be a sin-pardoning God, he scarce knows not how to pardon for this, *Jer. 5. 7. How shall I pardon thee for this, thy children have forsaken me, when I had fed them to the full, they then committed adultery. Draco* (whose Laws were written in blood) published and edict, that if any man had received a benefit from another, and it could bee proved against him, that hee had not been grateful for it, hee should be put to death; an unthankful person is a monster in nature, a Paradox in Christianity; he is the scorn of heaven, and the plague of earth; an ungrateful man, never doth well but in one thing, that is when hee dies.

7 The not being thankful, is the cause of all the Judgements which have lain upon us; our unthankfulness for health, hath been the cause of so much Mortality; our Gospel-un-

thankfulneſs, and Sermon-ſurfeiting, hath been the reaſon why God hath put ſo many Lights *under a Buſhel*; as *Bradford* ſaid, my unthankfulneſs was the death of King *Edward* the ſixth: Who will beſtow coſt on a peece of ground, that brings forth nothing but briars? unthankfulneſs ſtops the golden Vial of Gods bounty, that it will not drop.

Queſt. *How ſhall we do to be thankful?*

Anſw. 1 If you would be thankful, get an heart deeply humbled in the ſenſe of your own vileneſs; a broken heart is the beſt pipe to ſound forth Gods praiſe; hee who ſtudies his ſins, wonders that he hath any thing, and that God ſhould ſhine upon ſuch a dunghill, 1 *Tim.* 1.13. *Who was before a Blaſphemer, and a Perſecuter, but I obtained mercy:* How thankful was he? how did he Trumpet forth free-grace? A proud man will never bee thankful, he looks upon all his mercies, to bee either of his own procuring or deſerving; if he hath an Eſtate, this he hath gotten by his wit and induſtry, not conſidering that Scripture, *Deut.* 8. 18. *Thou ſhalt remember the Lord thy God, for it is he that gives thee power to get Riches.* Pride ſtops the Current of gratitude; O Chriſtian! think of thy unworthineſs, ſee thy ſelf, the leaſt of Saints, and the chief of Sinners, and then thou wilt be thankful.

2 Labour

2 Labour for ſound evidences of Gods love to you; read Gods love in the impreſs of holineſs upon your hearts; Gods love powred in, will make the Veſſels of Mercy run over with thankfulneſs, *Rev.* 1. 5, 6. *Unto him that loved us, be glory and dominion for ever.* The deepeſt Springs yeeld the ſweeteſt water: hearts deeply ſenſible of Gods love, yeeld the ſweeteſt praiſes.

Sect. XVIII.

18 A godly man is a lover of the Saints; *Char.* 18. the beſt way to diſcern grace in ones ſelf, is to love grace in others, 1 *Joh.* 3. 14. *Wee know we have paſſed from death to life, becauſe we love the Brethren:* What is *religion* but *religation?* a knitting together of hearts; Faith knits us to God, and love knits us one to another: There is a two-fold love to others.

1 A *civil* love; a godly man hath a love of civility to all, *Gen.* 23. 7. *Abraham ſtood up and bowed to the children of Heth:* Though they were extraneous, and not within the pale of the Covenant, yet *Abraham* was affable to them: grace doth ſweeten and refine nature, 1 *Pet.* 3. 8. *be* † *courteous:* wee are to have a love of civility to all. † φιλόφρονες.

1 As they are *ex eodem luto*, of the ſame lump and mould with our ſelves, and are a peece of Gods curious * needle-work.

2 Becauſe our ſweet deportment towards them, may bee a means to win upon them, and make them in love with the waies of God; a moroſe ruggid carriage, often alienates the hearts of others, and hardens them the more againſt holineſs, whereas a loving behaviour is very obliging, and may bee as a load-ſtone to draw them to religion.

2 There is a pious and an holy love, and this a godly man doth bear chiefly to them, who are *of the houſhold of* † *faith*; the other was a love of *courteſie*, this of *complacency*: Our love to the Saints (ſaith *Auſtin*) ſhould bee more than to our natural relations, becauſe the bond *of the ſpirit* is nearer than * that of *blood*. This love to the Saints, which evidenceth a man godly, muſt have ſeven ingredients in it.

1 Love to the Saints muſt bee ſincere, 1 *Joh.* 3. 18. *Let us not love in word or in tongue, but in deed and in truth:* The hony that drops from the comb is pure, ſo muſt love be, pure without deceit: Many are like *Naphtali*, *Gen.* 49. 21. *he giveth goodly words*: Pretended love is like a painted fire, which hath no heat in it. Some hide malice under a

falſe

* *Refert Laertius de Ariſtotele, quum ipſi probo daretur, quod flagitioſo homini opem tuliſſet, eum reſpondiſſe, οὐκ ἐμοῦ ἕνεκεν ἀλλὰ τοῦ ἀνθρώπου ἕνεκα.*

† *Quemadmodum ignis ea intenſius caleficit quæ adſita quam quæ diſſita ſunt; ita charitatis ignis ferventius fidei domeſticos diliget, quam eos qui ſunt a fide extranei.*

* *Quia major eſt fraternitas ſpiritus quam ſanguinis.* Aug. Tom. 10.

falſe veil of love; I have read of *Antoninus* the Emperour, where he made a ſhew of Friendſhip, there he intended the moſt miſchief.

2 Love to the Saints muſt be ſpiritual, we muſt love them becauſe they are Saints, not out of ſelf-reſpects, becauſe they are affable, or have been kinde to * us, ζεῖ χύτερα, ξὴ φιλία. Heſh. but we muſt love them under a ſpiritual notion, becauſe of the good that is in them; we are to reverence their holineſs, elſe it is a carnal love.

* *Ollaris amor, qui tamdiù fervet quàm diù olla fervida eſt.*

3 Love to the Saints muſt be extenſive, we muſt love all that bear Gods * image.

1 Though they have many infirmities; a Chriſtian in this life, is like a good face full of Freckles; thou that canſt not love another becauſe of his imperfections, didſt never yet ſee thy own face in the glaſs, thy brothers infirmities may make thee pity him, his graces muſt make thee love him.

* *A quatenus ad omne valet conſequentia.*

2 Wee muſt love the Saints, though in ſome things they do not coaleſce and agree with us: another Chriſtian may differ from me in leſs matters, either becauſe hee hath more light than I, or becauſe hee hath leſſe light; if he differs from me, becauſe he hath more light, then I have no reaſon to cenſure him; if becauſe hee hath leſs light, than I ought to bear with him, as the weaker Veſ-

ſel; in things of an indifferent nature, there ought to be Chriſtian connivance.

3 We muſt love the Saints, though their graces out-vye and ſurpaſs ours; we ought to bleſs God for the eminency of anothers grace, becauſe hereby religion is honoured; Pride is not quite ſlain in a believer; Saints themſelves are apt to grudge and repine at each others excellencies; is it not ſtrange, that the ſame perſon, ſhould hate one man for his ſin, and envy another for his vertue? Chriſtians had need look to their hearts; then is love right and genuine, when we can rejoyce in the graces of others, though they ſeem to eclipſe ours.

4 Love to the Saints muſt be appretiating, we muſt eſteem their perſons above others, *Pſa.* 15.4. *He honours them that fear the Lord*: we are to look upon the wicked as lumber, but upon the Saints as jewels, theſe muſt bee had in high veneration.

5 Love to the Saints muſt bee Social, wee ſhould delight in their company, *Pſal.* 119. 63. *I am a companion of all them that fear thee.* 'Tis a kind of hell to be in the company of the wicked, where we cannot chooſe but hear Gods name diſhonoured: It was a capital crime, to have carried the Image of *Tiberius*, engraven upon a Ring or Coyn into any ſordid place; They who have the I-

mage

mage of God engraven upon them, ſhould not go into any ſinful ſordid company. Never but two that I read of, who were living, did deſire to keep company with the dead, and they were poſſeſſed with the * Devil: what comfort can a living Chriſtian have, to converſe with the dead? *Jude* 12. but the ſociety of Saints is eligible; this is not to walk *among the Tombs*, but *among beds of ſpices*. Beleevers are Chriſts garden, their graces are the flowers, their ſavory diſcourſe is the fragrant ſmell of theſe flowers.

6 Love to the Saints muſt be demonſtrative; we ſhould be ready to do all offices of love to them; vindicate their names, contribute to their neceſſities, and like the good *Samaritan*, pour *Oyl and Wine* into their *wounds*, * *Luk.* 10. 34. 35. Love cannot be concealed, but is active in its ſphere, and will lay out it ſelf for the good of others.

7 Love to the Saints muſt be conſtant, 1 *John* 4. 16. *He that dwelleth in love:* Our love muſt not only lodge for a night, but we muſt dwell in love, *Heb.* 13. 1. *Let Brotherly love* * *continue:* as love muſt bee ſincere without hypocriſie, ſo conſtant without deficiency; love muſt be like the pulſe, alwaies beating; not like thoſe *Galathians*, who at one time were ready to pull out their eyes for

* Mat. 8. 28.

* *Haec erat aqua limpida ex fonte charitatis in miſerum profluens, Solitarius erat, Samaritanus accedit eum, & viſitat; vulneratus erat, haec ſine nanſea vino expurgat, oleo lenit; ſemi-mortuus erat, hic ſuo jumento ipſum vehit; peregrinus erat, hic in hoſpitium invehit; pauper erat, hic pecuniam pro illo eroget.* Glaſſ. exeg. p. 4. in luc.

* μισθὸν.

Paul, *Gal.* 4. 15. and afterwards were ready to pluck out his eyes; love ſhould not expire but with our life: and ſurely if our love to the Saints, be thus divinely qualified, we may hopefully conclude that we are enrolled among the godly, *Joh.* 13. 35. *By this ſhall all men know that ye are my diſciples, if ye have love one to another.*

* *Quando quidem lapides vivi ſumus, nos coadunari in unum templum, ac mutua charitate conglutinari neceſſe eſt.* Calvin.

That which induceth a godly man to love the Saints, is, becauſe he is nearly related to them, there ought to be love among relations, there is a ſpiritual conſanguinity among beleevers, they have all one head, therefore ſhould all have one heart, they are ſtones of the ſame building, 1 *Pet.* 2. 5. and ſhall not theſe ſtones bee cemented together with * Love?

Uſe 1. Is this the diſtinguiſhing Mark of a godly man, to be a lover of the Saints, then how ſad is it to ſee this grace of love in an eclipſe? this Character of godlineſs, is almoſt blotted out among Chriſtians? *England* was once a fair garden, where the flower of love did grow, but ſure now this flower is either plucked or withered; where is that amity and unity as ſhould be among * Chriſtians? I appeal to you, would there bee

Uſe 1.

* *Quam ardent ubique odia regnat diſcordia, germana illa concordia non ſecus ac ſi in tenebroſum aliquem carcerem eſſet incluſa, aut in exilium pulſa, nuſquam fere inter Chriſtianos conſpicitur.*

that

that cenſuring and deſpiſing, that reproaching and undermining one another if there were love? inſtead of bitter Tears, there are bitter ſpirits; a ſign *iniquity abounds*, becauſe the love of many waxeth cold; there is that diſtance among ſome profeſſours, as if they had not received the ſame ſpirit, or as if they did not hope for the ſame heaven: In the Primitive times, there was ſo much love among the godly, as ſet the heathens a wondring, and now there is ſo little, as may ſet Chriſtians a bluſhing.

Uſe 2 As we would be written down for Saints in Gods Kalender, let us *love the* † *Brotherhood*: they who ſhall one day live together, ſhould love together; what is it makes a diſciple but * love? *John* 13. 35. The Devil hath knowledge, but that which makes him a Devil is, that hee wants love. To perſwade Chriſtians to love, conſider,

Uſe 2. *Exhort.*

† 1 Pet. 2. 17.

* *Charitati nihil æquè, eſt virtutum regina Chriſtianorum vexillum, diſcipulorum ornamentum, perfectionis vinculum.*

1 The Saints have that in them, which may make us love them; they are the curious embroidery and workmanſhip of the Holy ghoſt, *Eph.* 2. 10. they have thoſe rare lineaments of grace, as none but a penſil from heaven could draw; their eyes ſparkle forth beauty, *Cant.* 4 9. *their breaſts are like cluſters of grapes*, *Cant* 7. 7. This makes Chriſt himſelf delight in his ſpouſe: *The King is*

held

held in the galleries. The Church is *the daughter of a Prince*, *Cant.* 7. 1. she is waited on by Angels, *Heb.* 1. *ult.* she hath a Pallace of glory reserved for her, *Joh.* 14. 2. and may not all this draw forth our love?

2 Consider how evil it is for the Saints not to love.

1 It is *Unnatural*, the Saints are Christs *Lambs*, *Joh.* 21. 15. for a dog to worry a Lamb is usual, but for one Lamb to worry another, is unnatural: The Saints are *brethren*, 1 *Pet.* 3. 8. how barbarous is it for brethren not to love?

2 Not to love is a *foolish* thing; have not Gods people enemies enough, that they should fye in the faces one of another? the wicked confederate against the godly, *Psal.* 83. 3. *They have taken crafty counsel against thy people:* though there may fall out a private grudge betwixt such as are wicked, yet they will all agree and unite against the Saints: if two Gray-hounds are snarling at a bone, yet, put up an Hare between them, and they will leave the bone, and follow after the Hare; so if wicked men have private differences amongst themselves, yet if the godly be near them, they will leave snarling at one another, and will pursue after the godly; now, when Gods people have so ma-

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ny enemies abroad, who watch for their halting, and are glad when they can do them a miſchief; ſhall the Saints fall out, and divide into parties among themſelves?

3 Not to love is very *unſeaſonable*; Gods people are in a common calamity, they ſuffer in one cauſe, and for them to diſagree, is altogether unſeaſonable; why doth the Lord bring his people together in *affliction*, but to bring them together in *affection*? Mettals will unite in a furnace, if ever Chriſtians unite, it ſhould bee in the furnace of affliction. *Chryſoſtome* compares affliction to a ſhepherds Dog, which makes all the ſheep run together: Gods Rod hath this loud voice in it, *Love one another*; how unworthy is it when Chriſtians are ſuffering together, to be then ſtriving together.

4 Not to love is very *Sinful*.

1 For Saints not to love, is to live in a contradiction to Scripture; the Apoſtle is continually beating upon this ſtring of love, as if it made the ſweeteſt muſick in Religion, *Rom.* 13. 8. *Col.* 3. 14. 1 *Pet.* 1. 22. 1 *Joh.* 3. 11. 1 *John* 4. 21. *This Commandement we have from him, that hee who loveth God, love his Brother alſo*: not to love, is to walk Antipodes to the word; can he be a good Phyſician, who goes againſt the rules of Phyſick?

can

can he be a good Christian, who goes against the rules of Religion?

2 Want of love among Christians, doth much silence the spirit of prayer: hot passions, make cold prayers; where animosities and contentions prevail, instead of praying one *for* another, Christians will be ready to pray one *against* another; like the Disciples, who prayed for fire from heaven upon the *Samaritans*, *Luke.* 9. 54. and will God, think you, hear such prayers as come from a wrathful heart: will hee eat of *our leavened bread?* will hee accept of those duties, which are sowered with bitterness of spirit? shall that prayer ever go up as incense, which is offered with the *strange fire* of our sinful passions?

3 These heart-burnings, hinder the progress of piety in our own souls; the flower of grace, will not grow in a wrathful heart; the body may as well thrive while it hath the Plague, as a soul can, that is infected with malice: while Christians are *debating*, grace is *abating*; as the spleen grows, health decaies, and as hatred increaseth, holiness declines.

5 Not to love is very *fatal*; the differences among Gods people, portend † ruine: all mischiefs come in at this gap of division,

† *Omne divisibile est corruptibile.*

Mat.

Mat. 12. 25. Animoſities among Saints, may make God leave his Temple, *Ezek.* 10. 4. *The glory of the Lord, went up from the Cherub, and ſtood upon the threſhold:* Doth not God ſeem to ſtand upon the *threſhold* of his houſe, as if he were taking his wings to flye: and *wo to us, if God depart from* † *us:* If the Maſter leave the ſhip, it is near ſinking indeed: if God leave a land, it muſt needs ſink in ruine. † Hoſ. 9. 12.

Queſt. *How ſhall wee attain this excellent grace of love?*

Anſw. 1 Beware of the Devils *Footpoſts*, I mean ſuch as run on his errand, and make it their work to blow the coals of contention among Chriſtians, and render one party odious to another.

2 Keep up friendly meetings; Chriſtians ſhould not be ſhy one of another, as if they had the Plague.

3 Let us plead that promiſe, *Jer.* 32. 39. *I will give them one heart, and one way:* Let us pray that there may bee no ſtriſe among Chriſtians, but who ſhall love moſt; let us pray that God will divide *Babylon*, and unite *Sion.*

Uſe 3 Is this a mark of a godly man, to love the Saints: then they muſt ſtand inlighted for ungodly, who hate the Saints; the wicked *Uſe* 3.

wicked have an implacable malice against Gods * people, and how can antipathies be reconciled? To hate Saint-ship, is a brand of a reprobate: they that maligne the godly, are the curse of the creation; if all the scalding drops in Gods *Vial*, will make them miserable, they shall bee so: Never did any who were the haters and persecuters of Saints, thrive upon that Trade: What became of *Julian*, *Diocleſian*, *Maximinus*, *Valerian*, Cardinal *Creſcentius*, and others, ſome of them, their bowels came out, others choked with their own blood, that they might be ſet up as ſtanding monuments of Gods vengeance, *Pſa.* 34. 21. *They that hate the righteous ſhall be deſolate.*

* *Impii ſanctorum ſtatuas coronant, eorumque virtutes odio habent.*

Sect. XIX.

19 *Character.* 19 A godly man doth not indulge himſelf in any ſin. Though ſin lives in him, yet he doth not live in ſin. Every man that hath wine in him, is not in wine. A godly man may ſtep into ſin through infirmity, but hee doth not keep the road, *Pſal.* 139. 24. *See if there bee any way of wickedneſs in mee.*

Queſt. *What is it to indulge ſin?*

Anſw. 1 To give the breaſt to it, and feed it; as a fond Parent humours his childe, and lets

lets him have what he will, so to indulge sin, is to humour sin.

2 To indulge sin, is to commit it with delight, 1 *Thess.* 2.12. *They have pleasure in unrighteousness.*

In this sense a godly man doth not indulge sin; though sin be in him, hee is troubled at it, and would fain get rid of it; there is as much difference between sin in the wicked, and the godly, as between poyson being in a Serpent, and in a Man; Poyson in a Serpent, is in its natural place, and is delightful: But poyson in a mans body is offensive, and hee useth Antidotes to expel it. So sin in a wicked man is delightful, being in its natural place, but sin in a childe of God is burdensome, and he useth all means to expell it. This pares off from the sin; the will is against it. A godly man enters his protest against sin, *Rom.* 7.15. *What I do, I allow not.* A childe of God while he commits sin, hates the sin he * commits; *Rom.* 7. in particular, there are four sorts of sins which a godly man will not allow himself in.

* *Sua ipsius παραβάματα odio habet.*

1 *Secret sins*, Some are more modest than to commit gross sin, that would be a stain to their reputation, but they will sit brooding upon sin in a corner, 1 *Sam.* 23.9. Saul *secretly practised mischief.* All will not sin in a *Bel-*

cony,

cony, but perhaps they will sin behind the curtain. *Rachel* did not carry her fathers Images as a Sumpter-cloath, to be exposed to publick view, but she put them under her, and sate upon them, *Gen.* 31. 34. many carry their sins secretly, as a candle in a dark lanthorn.

But a godly man dares not sin secretly: 1 he knows that God sees in secret, *Psal.* 44. 21. as God cannot be deceived by our subtilty, so he cannot be excluded by our secresy.

2 A godly man knows that secret sins are in some sense worse than others: they discover more guile and Atheism; The Curtain-sinner makes himself beleeve God doth not see, *Ezek.* 8. 12. *Son of man, hast thou seen what the Antients of the house of* Israel *have done in the dark; for they say, the Lord seeth us not.* They that have bad eyes, think the Sun is dim; how doth this provoke God, that mens Atheisme should give the lye to his Omnisciency, *Psal.* 94. 9. *He that formed the eye, shall he not* * *see?*

* ὅλος ἂν ὀφθαλμὸς, ὅλος νοῦς, Cyril.

3 A godly man knows that secret sins shal not escape Gods Justice; a Judge on the Bench can punish no offence but what is proved by Witness; he cannot punish the Treason of the heart: but the sins of the heart are as visible to God, as if they were written

upon

upon the fore-head. As God will reward secret duties, so he will revenge secret sins.

2 A godly man will not allow himself in *gainful sins.* Gain is the golden bait, with which Satan fisheth for souls.

— *dulcis odor lucri* —

This was the last temptation hee used to Christ, *Mat.* 4.9. *All this will I give thee.* But Christ saw the hook under the bait. Many who have escaped gross sins, yet are caught in a golden Net: To gain the world, they will use indirect courses. A godly man dares not travel for riches thorow the Devils high-way. Those are sad gains, that make a man lose peace of conscience, and heaven at last. He who getteth an estate by injustice, stuffs his pillow with thorns, and his head will lye very uneasie when he comes to dye.

3 A godly man will not allow himself in a *beloved sin*; there is usually one sin that is the † favorite, the sin which the heart is most fond of: A beloved Sin lies in a mans bosome, as the Disciple, whom *Jesus* loved, leaned on his bosome, *Joh.* 13. 23. A godly man will not indulge a darling sin, *Psa.* 18. 23. *I have kept my self from mine iniquity.*

† *Peccatum in delitiis.* Aug.

The Sin of my *conſtitution*, to which the byas of my heart doth more naturally incline, 1 *Kings* 22. 31. *Fight neither with ſmall nor great, ſave only with the King:* a godly man fights with this King-ſin. The Oracle of *Apollo* anſwered the people of *Cyrrha*, that if they would live in peace among themſelves, they muſt make continual war with thoſe ſtrangers, which were upon their confines. If wee would have peace in our ſouls, wee muſt maintain a war againſt our *complexion-ſin*, and never leave till it be † ſubdued.

† ἐν πολέμῳ μὲν εἰρήνην μᾶλλον βεβαιῶται, Thucid.

Queſt. *How ſhall we know the beloved ſin?*

Anſw. 1 That ſin which a man doth not love to have reproved, is the darling Sin. *Herod* could not endure to have his inceſt ſpoken againſt; if the Prophet medles with that ſin, it ſhall coſt him his head: men can be content to have other ſins declaimed againſt, but if the Miniſter put his finger upon the ſore, and toucheth *this* ſin, their hearts begin to burn in malice againſt him; a ſhrewd ſign, *that* is the *Herodias*.

2 That ſin the thoughts run moſt upon, is the darling ſin; which way the thoughts go, the heart goes; he that is in love with a perſon, cannot keep his thoughts off the object; examine what ſin runs moſt in your minde, what ſin is firſt in your thoughts, and

and ſalutes you in the morning, that is the prædominant ſin.

3 That ſin which hath moſt power over us, and doth moſt eaſily lead us captive, that is the beloved of the ſoul; there are ſome ſins a man can make better reſiſtance againſt; if they come for entertainment, he can more eaſily put them off; but there is one ſin, if that comes to be a ſuitor, hee cannot deny it, but is overcome by it, this is the boſome ſin. The young man in the Goſpel, had given a repulſe to many ſins, but there was one ſin foiled him; that was covetouſneſs: Chriſtians, mark what ſins you are ſooneſt led captive by, that is the Harlot in your boſome. 'Tis a ſad thing that a man ſhould bee ſo bewitched by luſt, that if it ask to part with, not only *half the Kingdome*, but the whole Kingdome of heaven, hee muſt part with it, to gratifie that luſt. Eſth. 7. 2.

4 That ſin which men uſe arguments to defend, is the beloved ſin; he that hath a jewel in his boſome, will defend it as his life; ſo when there is any ſin in the boſome, men will defend it; the ſin we are advocates and diſputants for, is the complexion-ſin; if the ſin be paſſion, and we plead for it, *Jon.* 4. 9. *I do well to be angry*: if the ſin be covetouſneſs,

and we vindicate it, and perhaps wreſt Scripture to juſtifie it, that is the ſin which lies neereſt the heart.

5. That ſin which doth moſt trouble us, and flies moſt in our face in an hour of ſickneſs and diſtreſs, that is the Dalilah-ſin: When *Joſephs* Brethren were diſtreſſed, their ſin came to remembrance, in ſelling their Brother, *Gen.* 42. 21. *We are verily guilty concerning our brother, in that we ſaw the anguiſh of our brother when he beſought us, and we would not hear, therefore is this diſtreſs come upon us.* So, when a man is upon his Sick-bed, and Conſcience ſhall ſay, thou haſt been guilty of ſuch a ſin, thou didſt go on in it, and roul it as honey under thy tongue, Conſcience reads a ſad Lecture, ſure that was the beloved ſin.

6. That ſin which a man doth moſt hardly let go his hold of, is the endeared ſin: *Jacob* could of all his ſons moſt hardly part with *Benjamin*, *Gen.* 42. 36. Joſeph *is not, and* Simeon *is not, and ye will take* Benjamin *away*: So ſaith the ſinner, this and that ſin I have parted with, but muſt *Benjamin* go, muſt I part with this delightful ſin, that goes to the heart? As it is with a Caſtle that hath ſeveral Forts about it, the firſt and ſecond Fort are taken, but when it comes to the Caſtle, the

the Governour will rather fight and die than yield that: So a man may ſuffer ſome of his ſins to be demoliſhed, but when it comes to *one* ſin, that is the taking of the Caſtle, he will never yield to part with that; ſurely, that is the Maſter-ſin.

The complexion-ſin is a God-provoking ſin. The wiſe men of *Troy* counſelled *Priame* to ſend back *Helena* to the *Grecians*, not ſuffering himſelf to be any longer abuſed by the Charms of her beauty, becauſe the keeping her within the City, would lay the foundation of a fatal war: So ſhould we put away our *Dalilah-ſin*, leaſt it incenſe the God of heaven, and make him commence a war againſt us.

The complexion-ſin is of all other moſt dangerous: As *Sampſons* ſtrength lay in his hair, ſo the ſtrength of ſin lies in this beloved ſin: This is like an humour ſtriking to the heart, which brings death. A godly man will lay the Axe of Repentance to this ſin, and hew it down; he ſets this ſin, as *Uriah*, in the fore-front of the battel, that it may be ſlain: He will ſacrifice this *Iſaack*, he will pluck out this *right eye*, that he may ſee the better to go to heaven.

4. A godly man will not allow himſelf in thoſe which the world counts *leſſer ſins*:

There is no such thing as little sin, yet some may be deemed less comparatively; but a good man will not indulge himself in these.

As 1. Sins of Omission. Some think it no great matter to omit Family, or Closet-prayer; they can go several moneths and God never hear of them: A godly man will as soon live without food, as without prayer: He knows every creature of God is *sanctified by prayer*, 1 Tim. 4. 5. The Bird may shame many Christians, it never takes a drop, but the eye is lift up towards heaven.

2. A godly man dares not allow himself in vain frothy discourse, much less in that which looks like an oath: If God will reckon for *idle words*, will he not much more for *idle oaths?*

3. A godly man dares not allow himself in rash censuring: Some think this a small matter, they will not *swear*, but they will *slander*: this is very evil; thou woundest a man in that which is dearest to him: He who is godly turns all his censures upon himself, he judgeth himself for his own sins, but is very chary, and tender of the good name of another.

Use of Exhort. + *Quam absurdum est postulare à Deo omnium peccatorum veniam, & nolle remittere omnium peccatorum fugam?*

Use. As you would be numbred among the Genealogies of the Saints, do not indulge your selves in any sin; consider the mischief that one sin lived in will do. 1. One

1. One sin gives Satan as much advantage against thee as more: The Fowler can hold the Bird by one wing: Satan held *Judas* fast by one sin.

2. One sin lived in argues the heart is not sound; he who hides one Rebel in his house is a Traytor to the Crown; that person who indulgeth one sin, is a trayterous hypocrite.

3. One sin will make way for more; as a little Thief can open the door to more: Sin is linked and chained † together; one sin will draw on more: *Davids* adultery made way for murder: One sin never goes alone; if there be but one Nest-egg, the Devil can brood upon it.

† *Omne peccatum est connexum.* Aquin.

4. One sin is as well a breach of Gods Law as more, *Jam.* 2. 10. *He that shall offend in one point, is guilty of all.* If the King make a Law against Felony, Treason, Murder, if a man be guilty but of one of these, he is as well a Transgressor of the Law, as if he were guilty of all.

5. One sin lived in keeps out Christ from entring; one stone in the Pipe keeps out the water; one sin indulg'd obstructs the soul, and keeps the streams of Christs Bloud from running into it.

6. One sin lived in will spoil all thy good

duties: A drop of poyſon will ſpoil a glaſs of Wine; *Abimeleck*, a Baſtard, deſtroyed threeſcore and ten of his Brethren, *Judg.* 9. 5. One Baſtard-ſin will deſtroy threeſcore and ten prayers: One dead fly will corrupt the box of oyntment.

7. One ſin lived in will be a Canker-worm to eat out the peace of Conſcience, it takes away the *Manna* out of the Ark, and leaves only *a Rod.*

Sen. Trag. --- *Eheu quis intus ſcorpio?* ---

One ſin is a Pyrate to rob a Chriſtian of his comfort; one jarring ſtring brings all the Muſick out of tune; one ſin countenanced, will ſpoil the Muſick of Conſcience.

8. One ſin allowed will damn as well as more; one diſeaſe is enough to kill: If a Fence be made never ſo ſtrong, leave open but one gap, the wilde Beaſt may enter, and tread down the corn: If there be but one ſin allowed in the ſoul, you ſet open a gap for the Devil to enter. 'Tis a *ſimile* of *Chryſoſtom*, a Souldier that hath his Head-piece on and Breaſt-plate, if in but one place he wants Armour, the bullet may enter there, and he may as well be ſhot, as if he had no Armour on: So if thou favoureſt but one ſin, thou leaveſt

leaveſt a part of thy ſoul unarmed, and the Bullet of Gods Wrath may enter there and ſhoot thee. One ſin may ſhut thee out of heaven; and as *Hierom* * ſaith, What difference is there in being ſhut out for more ſins, or for one? Therefore take heed of cheriſhing one ſin: One Milſtone will *ſink* a man into the Sea as well as an hundred.

* *Quid refert ab uno, an pluribus?* Hier.

9. One ſin harboured in the ſoul will unfit for ſuffering: How ſoon may an hour of Tryal come; he who hath an hurt in his ſhoulder, cannot carry an heavy burden, and he who hath any guilt in his Conſcience, cannot carry the Croſs of Chriſt: Will he deny his life for Chriſt, that cannot deny his luſt for Chriſt? One ſin in the ſoul unmortified, will bring forth the bitter fruit of Apoſtaſie.

Would you then ſhow your ſelves godly, give a Bill of Divorce to every ſin, kill the *Goliah-ſin*, *Rom.* 6. 12. *Let not ſin reign*: In the Original it is μὴ βασιλέυετω, let not ſin *King it over you*: Grace and Sin may be together, but Grace and the love of Sin cannot. Therefore parley with ſin no longer, but with the Spear of Mortification, let out the heart-bloud of every ſin.

SECT.

Sect. XX.

20 Character. 20. A godly man is good in his Relations: To be good in general is not enough, but we must show forth Piety in our Relations.

1. He is godly who is good as a *Magistrate*: The Magistrate is Gods Representative; a godly Magistrate holds the ballance of Justice, and gives to every one his * right, *Deut.* 16. 19. *Thou shalt not respect persons, neither take a gift, for a gift doth blind the eyes.* A Magistrate must judge the Cause, not the person: He who suffers himself to be corrupted with bribes, is not a *Judge*, but a *Party*: A Magistrate must do that which is κατὰ νόμον, *according to Law*, *Act.* 23. 3. And that he may do Justice, he must examine the Cause: The Archer that will shoot right, must first see the mark.

* *Jus suum cuiq; tribuit.*

2. He is godly who is good as a *Minister*. A Minister must be

1. Painful, 2 *Tim.* 4. 1, 2. *Preach the Word, be instant in season, out of season.* The Minister must not be idle; sloath is as inexcusable in a Minister, as sleep in a Centinel: *John* Baptist was *a voice crying*, *Mat.* 3. 3. A dumb Minister is of no more use than a dead Physiti-

Physitian: A man of God must work in the Lords † Vineyard: It was *Austins* wish, that Christ might find him at his coming, either praying or preaching.

† *Oportet Episcopum concionantem mori.* B. Jewell.

2. A Minister must be knowing, *Mal.* 2. 7. *The Priests lips should keep knowledge, and they should seek the Law at his mouth.* It was said in the honour of *Nazianzene*, that he was ὠκεανὸς τῆς θεολογίας, *an Ocean of Divinity.* The Prophets of old were called *Seers*, 1 *Sam.* 9. 9. 'Tis absurd to have our Seers blind: Christ said to *Peter*, *Feed my sheep*, *Joh.* 21. 16. But how sad is it when the *Shepherds* need to be fed? Ignorance in a Minister, is like blindness in an Oculist. Under the Law, he who had the plague in his head was unclean, *Levit.* 13. 44.

3. A Minister must preach plain, suiting his matter and stile to the capacity of his Auditory, 1 *Cor.* 14. 19. Some Ministers, like Eagles, love to soar aloft in abstruse Metaphysical notions; thinking they are most admired, when they are least understood; they who preach in the Clouds, instead of hitting their peoples Conscience, shoot over their heads.

4 A Minister must be zealous in reproving sin, *Tit.* 1. 13. *Rebuke them sharply.* *Epiphanius* saith of *Eliah*, he sucked fire out of his

his Mothers breasts; a man of God must suck the fire of zeal, out of the breasts of Scripture. Zeal in a Minister, is as proper as fire on the Altar; some are afraid to reprove; like the Sword-fish, which hath a sword in his head, but is without an heart; so they carry the sword of the spirit about them, but have no heart to draw it out in a reproof against sin; how many have *sown pillows* under their people, making them sleep so securely, that they have never waked, till they have been in hell.

Ezc. 13. 18

5 A Minister must bee holy in heart and life.

1 *In heart.* How sad is it for a Minister, to preach that to others, which he never felt in his own soul; to exhort others to holiness, and himself a stranger to it: O that it were not thus too often! how many blow the Lords Trumpet with a foul breath.

2 *In Life.* The Priests under the Law, before they served at the Altar, washed in the Lavor; such as serve in the Lords house, must first bee washed from gross sin, in the Lavor of repentance: The life of a Minister should be a walking Bible. *Basil* said of *Nazianzene*, he did thunder in his doctrine, and lighten in his conversation: A Minister must imitate *John Baptist*, who was not only a

voice

voice crying, *Isa.* 40. 3. but *a light shining*, *Joh.* 5. 35. they disgrace this excellent calling, who live in a contradiction to what they preach; they turn their *codices* into *calices*, their *books* into *cups*, and though they are Angels by office, yet are Devils in their lives, *Jer.* 23. 15. *Pet. Blesensis. ep. 7.

3 Hee is godly, who is good as an *Husband*, he fills up that relation with love, *Eph.* 5. 25. *Husbands love your Wives*: The Vine twisting its branches about the Elm, and embracing it, may be an emblem of that intire love, which should be in the conjugal relation; a married condition would be sad, if it hath cares to imbitter it, and not love to sweeten it: Love is the best diamond in the marriage Ring: *Isaac loved Rebeckah*, *Gen.* 24. 57. Unkindnesses in this near relation, are very unhappy. Wee read in Heathen Authors, that *Clitemnestra* the wife of *Agamemnon*, to revenge an injury received from her Husband, first rent the Vail of her chastity, and afterwards consented to his death: The Husband should shew his love to his Wife, by covering infirmities, by avoiding occasions of strife, by sweet endearing expressions, by pious counsel, by love-tokens, by incouraging what he sees amiable and vertuous in her, by mutual prayer, by associating

ing

ing with her, unleſs detained by urgency of buſineſs: The Pilot that goes from his ſhip, and quite leaves it to the mercileſs waves, declares that he doth not eſteem it, or reckon any treaſure to be in it.

The Apoſtle gives a good reaſon, why there ſhould be mutual love between Husband and Wife, 1 *Pet.* 3. 7. *That your prayers bee not hindred:* where paſſions prevail, there prayer is either intermitted, or interrupted.

4 He is godly who is good, as a *Father.*

1 A Father muſt drop holy inſtructions into his Children, *Eph.* 6 4. *Bring them up in the nurture and admonition of the Lord:* Thus did *Abraham*, *Gen.* 18. 19. *I know* Abraham, *that hee will command his children, and his houſhold, and they ſhall keep the way of the Lord.* Children are young plants, which muſt be watered with good education, that they may with *Obadiah*, fear the Lord *from their youth up*, 1 *Kings* 18. 12. *Plato* ſaith, in vain doth he expect an harveſt, who hath been negligent in ſowing; nor can a parent look to reap any good from a childe, where he hath not ſown the ſeed of wholeſome inſtruction; and though notwithſtanding all counſel and admonition, the childe ſhould dye in ſin, yet it is a comfort to a godly Parent,

rent, to think that before his childe dyed, he gave it ſpiritual phyſick.

2. A parent muſt pray for his Children: *Monica* the Mother of *Auſtin*, prayed for his Converſion, and one ſaid, It was impoſſible a Son of ſo many Prayers and Tears ſhould miſcarry: The ſoul of thy Childe is in a ſnare, and wilt not thou pray that it may bee *recovered out of the ſnare of the Devil*, 2*Tim.* 2. 26. many Parents are careful to lay up portions for their children, but they do not lay up prayers for them.

3 A Parent muſt give his children diſcipline, *Prov.* 23. 13. *Withhold not correction from the childe, for if thou beateſt him with the rod, he ſhall not dye:* The rod beats out the duſt and moth of ſin; a childe indulg'd and humoured in wickedneſs, will prove a burden inſtead of a bleſſing: *David* cockered *Adonijah*, 1 *King.* 1. 6. *His Father had not diſpleaſed him at any time, ſaying, why haſt thou done ſo?* and hee afterwards was a grief of heart to his Father, and would have put him beſides his throne; correction is a hedge of thorns, to ſtop Children in their full Carreir to hell.

5 He is godly who is good, as a *Maſter*; a godly man promotes religion in his family; he ſets up piety in his houſe, as well as in his heart,

heart; *Psalm* 101. 2. *I will walk within my house with a perfect heart*, *Joshua* 24. 15. *I, and my household will serve the Lord.* I find it written in the honor of *Cranmer*, his Family was *Palæstra Pietatis*, a Nursery of Piety: A godly mans house is a little Church, *Col.* 4. 15. *The Church which is in his house.*

1. A good man makes known the Oracles of God to them, who are under his roof; he reads the Word, perfumes his house with prayer: It is recorded of the *Jews*, that they had sacrifices in their *Family*, as well as in the *Tabernacle*, *Exod.* 12. 3.

2. A godly man provides necessaries; he relieves his servants in health and Sickness; he is not like that *Amalakite*, who shook off his servant when he was sick, 1 *Sam.* 30. 13. But rather like the good *Centurion*, who sought to Christ for the healing of his sick servant, *Mat.* 8. 5.

3. A godly man sets his servants a good example, he is sober and heavenly in his deportment, his virtuous life is a fair glass for the servants in the family to dress themselves by.

6. He is godly who is good in the Relation of a *Childe*, *He honours his parents.* *Philo* the Jew, placed the fifth Commandment in the

the first Table; as if Children had not performed their whole devotion to God, till they had given honour to their Parents. This honouring of Parents consists in two things.

1. In reverencing their persons; which reverence is shown both by humility of speech and gesture: The contrary to this is, when a Childe doth behave himself unseemly and proudly. Among the *Lacedemonians*, if a Childe had carried himself imperiously towards his parent, it was published by Authority, that it was lawful for the Father to appoint whom he would to be his Heir, and to dis-inherit that Childe.

2. Honoring of Parents lies in obeying their Commands, *Eph. 6. 1. Children obey your Parents in the Lord.* Duty is the Interest-money which children pay their Parents, for the Principal they have had from * them. Christ hath set all Children a pattern of obedience to their Parents, *Luke 2. 51. He was subject unto them.* The *Rechabites* were eminent for this, *Jerem. 35. 5. I set before the Rechabites pots full of wine, and said to them drink ye wine, but they said we will drink no wine, for* Jonadab *the son of* Rechab *our Father commanded us saying, Ye shall drink no wine, neither ye, nor your sons for ever. Solon* among the many Laws he made, one asked him,

* τοιουτος γίνου περὶ τοὺς γονεῖς οἵους ἂν εὔξαιο περὶ σεαυτὸν γενέσθαι τοὺς σαυτοῦ παῖδας. Isocr.

him, Why he made no Law againſt diſobedient Children; he anſwered, becauſe he thought none would be ſo wicked. God hath puniſhed Children, who have refuſed to pay the tribute of obedience. *Abſalom*, a diſobedient ſon, was hanged in an Oak betwixt Heaven and Earth, as being worthy of neither. *Manlius*, an old man, being reduced to much poverty, and having a rich ſon, he entreated him only for an alms, but could not obtain it; the ſon diſowned him as his Father, and gave him reproachful language; the poor old man let tears fall (as witneſſes of his grief) and went away; God to revenge this diſobedience of the ſon, ſoon after ſtruck him with † phrenſie; he in whoſe heart godlineſs lives, makes as well Conſcience of the fifth Commandment as the firſt.

† Beards *Theat.*

6. He is godly who is good as a *ſervant*, *Col.* 3. 22. *Eph.* 6. 5. *Servants be ſubject to them who are your Maſters, according to the fleſh, with fear and trembling.* The goodneſs of ſervants lies

* μηδεὶς ἐν ὑμῖν ἀργὸς ἔστω· μίσθιος γὰρ ἐνδείας ἡ ἀργία. Ig. at. Ep. *ad* Tarſenſ.

1. In * diligence: *Abrahams* ſervant made haſte to diſpatch the buſineſs his Maſter intruſted him with, *Gen.* 24. 33.

2. Chearfulneſs: Servants muſt be Free-willers: Thus the *Centurions* ſervants, *Luke* 7. 8.

7. 8. *If I say to one go, he goes.*

3. Faithfulneſs; which conſiſts in two things: 1. In not defrauding, *Titus* 2.10. *Not purloyning.* 2. In keeping counſel; it argues the badneſs of a ſtomack, when it cannot retain what is put into it; and the badneſs of a ſervant, when he cannot retain thoſe ſecrets which his Maſter hath committed to him.

4. Silentneſs, *Titus* 2. 9. *Not anſwering again.* 'Tis better to mend a fault, than to mince it; and that which may quicken a ſervant in his work, is that encouraging Scripture, *Col.* 3. 24. *Knowing that of the Lord ye ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt.* If Chriſt ſhould bid you do a piece of work for him, would ye not do it? While you ſerve your Maſter, you ſerve the Lord Chriſt: If you ask what Salary you ſhall have, *ye ſhall receive the reward of the Inheritance.*

Uſe 1. Is this the Grand Sign of a godly man, to be relatively holy? *Inform.* Lord be merciful to us, how few godly ones are to be found? Many put on the Coat of Profeſſion, they will pray, and diſcourſe of points of Religion, but *what means the bleating of the ſheep?* They are not good in their Relations: How ill doth it ſound when *Uſe* 1.

Christians are defective in Relative Piety: Can we call him godly who is a bad *Magistrate?* He perverts equity, *Psalm* 58. 1. *Do ye judge uprightly, O ye sons of men? You weigh the violence of your hands in the earth.* Can we call him godly, who is a bad *Parent?* He never teacheth his Childe the way to heaven: He is like the Ostrich, which is *cruel to her young, Job* 39. 19. Can we call him godly who is a bad *Master?* Many Masters leave their Religion at Church, (as the Clerk doth his book) they have nothing of God at home, their houses are not *Bethels*, but *Bethavens*; not little Temples, but little Hells. How many Masters at the last day must hold up their hand at the Bar, though they have fed their servants bellies, they have starved their souls: Can we call him godly, who is a bad *Childe?* He stops his ear to his Parents counsel; you may as well call him a good subject who is disloyal: Can we call him godly, who is a bad *servant?* He is *slothful* and *wilful*; he is more ready to spy a fault in another, than to mend it in himself. To call one godly, who is bad in his Relations, is a contradiction; it is *to call evil good, Isa.* 5. 20.

Use 2. *Exhort.* *Use* 2. As we desire to have God approve us, let us show forth godliness in our Relations:

ons: Not to be good in our relations, ſpoils all our other good things; *Naaman* was an honourable man, but hee was a *Leaper*, 2 *King.* 5. 1. That *But*, ſpoiled all; ſo ſuch an one is a great hearer, but he neglects relative duties, this ſtains the beauty of all his other actions; as in Printing, though the Letter be never ſo well carved, yet if it be not ſet in the right place, it ſpoils the ſenſe; ſo let a man have many things commendable in him, yet if he be not good in his right place, making conſcience how he walks in his relations, he doth hurt to religion. There are many, to whom Chriſt will ſay at laſt, as to the young man, *Luk.* 18. 22. *Unum deeſt, yet lackeſt thou one thing*, thou haſt miſcarried in thy relative capacity; as therefore we tender our ſalvation, and the honour of religion, let us ſhine forth in that *Orb* of relation, where God hath fixed us.

Sect. XXI.

21 *Character.*

21 A godly man doth ſpiritual things in a ſpiritual manner, *Phil.* 3. 3. *Wee are the Circumciſion, which worſhip God in the ſpirit:* Spirit-worſhip is Virgin-worſhip, 1 *Pet.* 2. 5. *Ye are built up a ſpiritual houſe, an holy prieſthood, to offer up ſpiritual* * *ſacrifices*; not only

* *Templum dei eſt virgo, & ubicunque locorum fuerit, altare in corde ſuo ponere poteſt.*

ly ſpiritual for the *matter*, but the *quality*; a wicked man either lives in the total neglect of duty, or elſe diſchargeth it in a dull careleſs manner; in ſtead of *uſing the world, as if he uſed it not*, hee ſerves God, as if hee ſerved him not; a godly man ſpiritualizeth duty, hee is not only for the doing of holy things, but for the holy doing of things.

1 Cor. 7. 30.

Queſt. *What is it to perform ſpiritual duties ſpiritually?*

Anſw. It conſiſts in three things.

1 To do duties from a ſpiritual principle, *viz. a renewed principle of grace*: let a man have gifts to admiration, let him have the moſt melting raviſhing expreſſions, let him ſpeak like an Angel dropped out of heaven, yet his duties may not be ſpiritual, becauſe he wants the grace of the ſpirit; whatever a moral unregenerate perſon doth, is but nature refined, though he may do duties better than a godly man, yet not ſo well; better as to the matter and elegancy, yet not ſo well, as wanting a renewed principle; a Crab-tree may bear as well as a Pippin, the fruit may be bigger and fairer to the eye, yet it is not ſo good fruit as the other, becauſe it doth not come from ſo good a ſtock; ſo an unregenerate perſon may perform as many duties as a childe of God, and theſe may ſeem to be more

more glorious to the outward view, but they are harſh and ſower, becauſe they do not come from the ſweet and pleaſant root of grace: a true Saint gives God that wine, which comes from the pure grape of the ſpirit.

2 To perform duties ſpiritually, is to do them with the utmoſt intention; a Chriſtian is very ſerious, and labours to keep his thoughts cloſe to the work in hand, 1 *Cor.* 7. 35. *That ye may attend upon the Lord without diſtraction.*

Qneſt. *But may not a godly man have roving thoughts in duty?*

Anſw. Yes, ſad experience ſets ſeal to it, the thoughts will bee dancing up and down in prayer; the Saints are called *Stars*, and many times in duty they are *wandring ſtars.* The heart is like Quick-ſilver, which will not fix. 'Tis hard to tye two good thoughts together; we cannot lock our hearts ſo cloſe, but that diſtracting thoughts, like winde, will get in. *Hierom* * complains of himſelf, ſometimes ſaith he, when I am about Gods ſervice, I am walking in the galleries, or caſting up of accounts.

* *Aut per porticus de ambulo, aut de fœnore computo, &c.*

But theſe wandring thoughts in the godly, are not allowed, *Pſa.* 119. 113. *I hate vain thoughts*, they come as unwelcome gueſts, which are no ſooner ſpied, but are turned out of doors.

Queſt. *Whence do theſe impertinent thoughts ariſe in the godly?*

Anſw. 1 From the pravity of nature, they are the mud which the heart caſts up.

2 From Satan; the Devil if he cannot hinder us *from* duty, hee will hinder us *in* duty; when we come before the Lord, he is *at our right hand to reſiſt us*, *Zac.* 3. 1. As when one is going to write, another ſtands at his elbow and jogs him, that he cannot write even; Satan will ſet vain objects before the fancy, to cauſe a diverſion: the Devil doth not oppoſe *formality* but *fervency*; if he ſees we ſet our ſelves in good earneſt to ſeek God, he will bee whiſpering things in our ears, that wee can ſcarce minde what wee are doing.

3 Theſe impertinent thoughts ariſe from the world; theſe vermine are bred out of the earth, worldly buſineſs oft crouds into our duties, and while we are ſpeaking to God, our hearts are talking with the world, *Ezek.* 33.31. *They ſit before me as my people, but their heart goes after their covetouſneſs.* While we are hearing the word, or meditating, one worldly buſineſs or other commonly knocks at the door, and we are taken off the duty, while we are in the duty. 'Tis with us as with *Abraham*, when he was going to worſhip; the towles

fowles came down upon the ſacrifice, *Gen.* 15. 11.

Queſt. *How may wee get rid of theſe wandring thoughts, that we may be more ſpiritual in duty?*

Anſw. 1 Eye Gods purity; hee is an holy God whom wee ſerve, and cannot endure when wee are worſhipping him, that wee ſhould converſe with vanity: Will a King like it, that while his ſubject is ſpeaking to him, hee ſhould bee playing with a feather? will God endure light feathery hearts? how devout and reverend are the Angels, they cover their faces, and cry *Holy, Holy.*

2 Think of the Grand importance of the duties we are engaged in; as *David* ſaid, concerning his building an houſe for God, 2 *Chron.* 29. 1. *The work is great*; when wee are hearing the word, *the work is great*; this is the word by which we ſhall be judged; when we are at prayer, *the work is great*, wee are pleading for the life of our ſouls, and is this a time to trifle?

3 Come with affection to duty; the nature of love, is to fix the minde upon the object; he who is in love, his thoughts are ſtill upon the perſon he loves, and nothing can take them off. Hee that loves the world, his thoughts are ever intent upon it;

were

were our hearts more fired with love, they would be more fixed in duty; and O! what cause have we to love duty? is not this the direct road to heaven? do we not meet with God here? can the spouse be better than in her Husbands company? where can the soul be better, than in drawing nigh to God?

4 Consider the mischief that these vain distracting thoughts do; they fly-blow our duties, they hinder fervency, they shew high irreverence, they tempt God to turn away his ear from us; how do we think God should minde our prayers, when we our selves scarce minde them?

3 To do duties spiritually, is to do them in faith, *Heb.* 11. 4. *By faith* Abel *offered a better sacrifice than* Cain. The holy oyle for the Tabernacle, had several spices put into it, *Exod.* 30. 34. Faith is the sweet spice, which must be put into duty: 'Tis a wrong to God, to doubt either of his Mercy or Truth; a Christian may venture his soul upon the publick faith of heaven.

Use 1 How far are they out of the way of Godliness, who are unspiritual in their worship? who do not duties from a renewed principle, and with the utmost intention of soul, but meerly to stop the mouth of conscience: many people look no farther than the

the bare doing of duties, but never mind how they are done. God doth not judge of our duties by the *length*, but by the *love*: when men put God off with the dreggish part of duty, may not he say as *Isa.* 58. 5. *Is it such a Fast that I have chosen?* Are these the duties I required? I called for the heart and spirit, and you bring nothing but the Carkass of Duty, should I receive comfort in this?

Use 2. Let us show our selves godly; by being more spiritual in duty; 'tis not the *quantum*, but the *quale*; 'tis not how much we do, but how well. A Musitian is commended not for playing long, but for playing well: We must not only do *what* God appoints, but *as* God appoints: O how many are unspiritual in spiritual things? they bring their *services*, but not their *hearts*; they give God the *skin*, not the *fat* of the offering: *God is a Spirit, Joh.* 4. 24. And it is the spirituality of duty he is best pleased * with, *1 Pet.* 2. 5. *Spiritual Sacrifices acceptable to God*: The spirits of the Wine are best; so is the spiritual part of duty, *Eph.* 5. 19. *Making melody in your hearts to the Lord*: It is the heart makes the † Musick; the spiritualizing of duty gives life to it; without this, it is dead praying, dead hearing, and dead things

Use 2. *Exhort.*

* *Nobis cum Deo est negotium, cui nihilo minus cum carne dissidium, quam igni cum aqua.*

† *Non chorda musica sed cor.*

things are not pleasing; a dead flower hath no beauty, a dead breast hath no sweetness.

Quest. *How may we do to perform duties in a spiritual manner?*

Answ. 1. Let the Soul be kept a Virgin; lust doth besot and dis-spirit a man; beware of any tincture of uncleanness, *Jam.* 1. 21. Wood that is full of sap will not easily burn; and an heart steeped in sin, is not fit to burn in holy devotion. Can he be spiritual in worship, who feeds carnal lust? *Hos.* 4. 11. *Whoredome and wine, and new wine, take away the heart.* Any sin lived in takes away the heart; such an one hath no heart to pray, or meditate: The more alive the heart is in sin, the more it dies to duty.

2. If we would be spiritual in duty, let us revolve these two things in our mind.

1. The profit which comes from a duty performed in a spiritual manner; it infeebles Corruption, it encreaseth Grace, it defeats Satan, it strengthens our Communion with God, it breeds peace of Conscience, it procures Answers of Mercy, and it leaves the heart always in a better tune.

2. The danger of doing duties in an unspiritual manner, they are as if they had not been done; for what the heart doth not do, is not * done: Duties slubbered over, turn

* *Quicquid cor non facit non fit.*

Ordinan-

Ordinances into Judgements: Therefore many, though they are often in duty, they go away worse from duty: If Physick be not well made, and the ingredients rightly tempered, it is as bad as poyson for the body: So if duties are not well performed, they leave the heart more hard and sinful than before.

Duties unspiritual oft create Judgements temporal, 1 *Chron.* 15. 13. *The Lord our God made a breach upon us, for that we sought him not after the due order.* Therefore God makes breaches in Families and Relations, because persons worship him not in that manner and *due order* which he requires.

3. If we would have our duties spiritual, we must get our hearts spiritual; an earthly heart cannot be spiritual in duty: Let us beg of God a spiritual pallat, to relish a sweetness in holy things; for want of spiritual hearts, we come to duty without delight, and go away without profit: If a man would have the wheels of his Watch move regularly, he must mend the Spring. Christian, if thou wouldst move more spiritually in duty, get the Spring of thy heart mended.

SECT.

Sect. XXII.

22 Character. 22. A godly man is thorow-paced in Religion, he obeys every Command of God, *Act.* 13. 22. *I have found* David *a man after mine own heart, which shall fulfill all my will.* In the Greek πάντα τὰ θελήματα *all my wills.* A godly man labours to walk according to the full bredth and latitude of Gods Law: Every Command hath the same stamp of Divine Authority upon it, and he who is godly, will obey one Command as well as another, *Psal.* 119. 6. *Then shall I not be ashamed, when I have respect to all thy Commandments.* A godly man goes through all the Body of Religion, as the Sun through all the Signs of the Zodiack. He that is to play upon a ten-stringed Instrument, must strike upon every string, or he spoils all the Musick. The ten Commandments may be compared to a ten-stringed Instrument, we must obey every Commandment, strike upon every string, or we can make no sweet Musick in Religion. True obedience is *filial*; it is fit the Childe should obey the Parent in all just and sober commands: Gods Laws are like the Curtains of the Tabernacle, which were looped together; they are like

like a Chain of Gold, where all the links are coupled: A conſcientious man will not willingly break one Link of this Chain; if one Command be violated, the whole Chain is broken, *Jam.* 2. 10. *Whoſoever ſhall keep the whole Law, yet offend in one point, is guilty of all.* A voluntary breach of one of Gods Laws, involves a man in the guilt, and expoſeth him to the curſe of the whole Law: True obedience is intire and uniform: A good heart, like the Needle, points that way which the Load-ſtone draws.

This is a grand difference between a Childe of God and an hypocrite; the hypocrite doth pick and chuſe in Religion; ſome duties he will perform which are more facil, and do gratifie his pride or intereſt, but other duties he makes no reckoning of, *Mat.* 23. 23. *Ye pay tithe of Mint and Annis, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith.* To ſweat in ſome duties of Religion, and freeze in other, is the ſymptom of a diſtempered Chriſtian. *Jehu* was zealous in deſtroying the Idolatry of *Baal*, but let the *golden Calves of* Jeroboam ſtand, 2 *Kin.* 10. 30. This ſhows men are not good *in truth*, when they are good *by halves*. If your ſervant ſhould do ſome of your work you ſet him about, and leave the reſt

reſt undone, how would you like that? The Lord ſaith, *Walk before me, and be perfect*, *Gen.* 17. 1. How are our hearts perfect with God, when we prevaricate with him? Some things we will do, and other things we leave undone; he is good, who is good univerſally.

Plautus. *--- Pater adſum, impera quid vis. ---*

There are ten duties God calls for, which a godly man will conſcientiouſly perform; and indeed theſe Duties may ſerve as ſo many other Characters and Touch-ſtones to try our godlineſs by.

1 *Duty.* 1 A godly man will be often calling his heart to account; he takes the *candle* of the word, and ſearcheth his inward parts, *Pſa.* 77. 6. *I commune with my own heart, and my ſpirit made diligent ſearch:* a gracious ſoul ſearcheth whether there be any duty omitted, any ſin cheriſhed; he examines his evidences for heaven; as hee will not take his gold upon truſt, ſo neither his grace; he is a ſpiritual Merchant, hee caſts up the eſtate of his ſoul, to ſee what he is worth; he *ſets his houſe in order*; often reckonings keep God and conſcience friends; a carnal perſon cannot abide this heart-work, he is ignorant how the

the affairs go in [illegible] soul; he is like a man, who is well acquainted in forraign parts, but a stranger in his own [illegible].

—ut nemo inſeſe tentat deſcendere, nemo?

2 A godly man is much in cloſet-prayer, he keeps his hours for private devotion; *Jacob* when he was left alone, wreſtled with God, *Gen.* 32. 24. So when a gracious heart is alone, it wreſtles in prayer, and will not leave God till it hath a bleſſing; a devout Chriſtian exerciſeth eyes of faith, and knees of prayer.

Hypocrites, who have nothing of religion, beſides the frontiſpiece, love to bee ſeen. Chriſt hath Characterized them, *Mat.* 6. 5. *They love to pray in the corners of the ſtreets, that they may be* * *ſeen*: The hypocrite is devout in the Temple; there all will gaze on him; but he is a ſtranger to ſecret communion with God; he is in the Church a Saint, but in his cloſet an Atheiſt; a good Chriſtian holds ſecret intelligence with heaven:

* Nihil plus valet qua ὀφθῆναι, Beza.

—ille dolet verè, qui ſine teſte dolet.

Private prayer keeps up the trade of godlineſs; when cloſet-holineſs is laid aſide, there

is a ſtab given to the heart of religion.

3 Duty. † Nullus mihi per otium dies exit. Sen. ep. 8.

3 A godly man is diligent in his † calling; he takes care to provide for his family: the Church muſt not exclude the ſhop. 'Tis a ſpeech of Mr. *Perkins*, though a man be endued with excellent gifts, and hear the word with reverence, and receive the ſacrament, yet if he practiſe not the duties of his calling, all is but hypocriſie; religion did never grant a pattent for idleneſs, 2 *Theſſ.* 3. 11, 12. *There are ſome which walk among you diſorderly, working not at all; them that are ſuch, we command and exhort by our Lord Jeſus, that with quietneſs, they work, and eat their own bread:* That bread eats moſt ſweet, which is got with moſt ſweat; a godly man had rather faſt, than eat *the bread of idleneſs*. Vain profeſſors talk of living by faith, but do not live in a calling; they are like the Lillies of the field, *they toyl not, neither do they ſpin*; an idle perſon is the Devils Tennis-ball; which he bandies up and down with temptation, and at laſt the Ball falls into the Hazzard.

4 Duty.

4 A godly man ſets bounds to himſelf in things lawful; he abates in matters of recreation and diet, hee takes only ſo much for the recruits of nature, as may the better diſpoſe him for Gods ſervice. *Hierom* lived abſte-

abstemiously, his diet was a few dried Figs, and cold water. And *Austin* in his Confessions saith thus, *Lord, thou hast taught me, to go to my meat as to a* * *medicine:* If the *snaffle of reason*, much more should the curbing-bit of *grace* check the † appetite; the life of a Sinner is bruitish; the glutton feeds *without fear*, *Jude* 12. and the drunkard drinks *without* * *reason:* Too much oyle choaks the Lamp, whereas a lesser quantity makes it burn brighter; a godly man holds the golden bridle of temperance, and will not suffer his *Table to be a snare.*

* Lib. 10. confess.

† *Magnum sum & ad majora natus, quam ut sim corporis mei mancipium.* Seneca.

* μὴ κατὰ μέτρον, ἀλλὰ κατὰ πάθυ ζῶσιν. Claud.

5 A godly man is careful about moral righteousness; he makes conscience of *equity*, as well as *piety*; the Scripture hath linked both together, *Luk.* 1. 75. *That wee might serve him in righteousness and true holiness:* Holiness, there, is the *first Table*, Righteousness, there, is the *second Table*: Though a man may be morally righteous, and not godly, yet no man can be godly, but hee must be morally righteous: This moral righteousness is seen in our dealings with men; a good man observes that golden maxim, *Mat.* 7. 12. *Whatsoever ye would that men should do to you, do ye even so to them.* There is a threefold injustice in matters of dealing.

5 *Duty.*

1 Using of false weights, *Hos.* 12. 7. *The bal-*

ballances of deceit are in his hands: men by making their weights lighter, make their sin heavier, *Amos* 5. 8. *They make the Ephah small:* the *Ephah* was a measure they used in selling; they made the *Ephah* small, they gave but scant measure; a godly man, who takes the Bible in one hand, dares not use false weights in the other.

2 Imbasing a commodity, *Amos* 8. 6. *They sell the refuse of the wheat:* they would pick out the best grains of the wheat, and sell the worst at the same price as they did the best, *Isa.* 1. 22. *Thy wine is mixed with water:* they did adulterate their wine, yet make their customers beleeve it came from the pure grape.

3 Taking a great deal more than the commodity is worth, *Lev.* 25. 14. *If thou sell ought to thy neighbour, ye shall not oppress one another:* a godly man deals exactly, but not exactingly, he will sell so as to help himself, but not damnifie another. His motto is, *A conscience void of offence, towards God, and towards men, Act.* 23. 16.

The Hypocrite separates these two, which God hath joyned together, *Righteousness* and *Holiness*, he pretends to be pure, but is not just: This brings religion into contempt, when men hang forth Christs colours, yet

will

will use fraudulent circumvention, and under a mask of piety, neglect morality; a godly man makes conscience of the second Table, as well as the first.

6 A godly man will forgive them that have wronged him, revenge is sweet to nature. *6 Duty.*

ὅστε πολὺ γλυκίων μέλιτος
καταλοιβομένοιο. Hom. Il.

A gracious spirit passeth by affronts, forgets injuries, and counts it a greater victory to conquer an enemy by patience, than by † power: This is truly heroical, *To overcome evil with good.* Though I would not trust an Enemy, yet I would endeavour to love him; though I would exclude him out of my *Creed*, yet not out of my *prayer*, *Mat.* 5. 44.

Quest. *But doth every godly man arrive at this, to forgive, yea love his Enemies?*

Answ. He doth it in a Gospel-sense; that is, 1. *Quoad assensum*, he subscribes to it in his judgement, as a thing which ought to be done, *Rom.* 7. 18. *With my mind I serve the Law of God.* 2. *Quoad dolorem*: A godly man mourns that he can love his Enemies no more, *Rom.* 7. 24. *O wretched man that I am!*

† *Haud quaquam offensas sibi illatas chalybeo stilo marmori insculpit, sed Dei χριστότητα imitatur, qui injurias molli inscribit palimpsesto, cui gratia sua spongia alligata est, ut illas statim deleat.*

O this base canker'd heart of mine, that have received so much mercy, and can show so little! I have had *Talents* forgiven me, yet I can hardly forgive *Pence*. 3. *Quoad votum*: A godly man prays that God will give him an heart to love his Enemies; Lord pluck this *root of bitterness* out of me, perfume my soul with love, make me a Dove without gall. 4. *Quoad conatum*: A godly man doth in the strength of Christ resolve and strive against all rancour, and virulency of spirit: This is in a Gospel-sense to love our * Enemies; a wicked man cannot do this, his malice boils up to revenge.

* *Amicos diligere omnium est, inimicos autem solorum Christianorum.* Tert. ad Scapul. cap. 2.

7. A godly man lays to heart the miseries of the Church, *Psal.* 137. 1. *We wept when we remembred Sion.* I have read of certain Trees, whose leaves if cut or touched, the other leaves begin to contract, and shrink up themselves, and for a space hang down their heads: Such a spiritual sympathy is there among Christians, when other parts of Gods Church suffer, they feel themselves as it were touched in their own persons. *Ambrose* reports, that when *Theodosius* was sick unto death, he was more troubled about the Church of God, than about his own sickness. When *Æneas* would have saved *Anchises* his life, saith he,

7. Duty.

Absit

Abſit ut exciſa poſsim ſuperviverе Troiâ. Virg.

Far be it from me that I ſhould deſire to live when *Troy* is buried in its ruines; there are in Muſick two Uniſons, if you ſtrike one, you ſhall perceive the other to ſtir, as if it were affected: When the Lord ſtrikes others, a godly heart is deeply affected, *Iſa.* 16. 11. *My bowels ſhall ſound like an Harp.* Though it be well with a Childe of God in his own particular, he dwells in an houſe of Cedar, yet he grieves to ſee it go ill with the publick. Queen *Eſther* enjoyed the Kings favour, and all the delights of the Court, yet when a bloudy Warrant was ſigned for the death of the Jews, ſhe mourns and faſts, and ventures her own life to ſave theirs.

8. A godly man is contented with his preſent † condition; if proviſions grow low, his heart is tempered to his condition: Many (ſaith *Cato*) blame me becauſe I want, and I blame them becauſe they cannot want: A godly man puts a candid interpretation upon Providence; when God brews him a bitter Cup, this (ſaith he) is my diet-drink, it is to purge me, and do my ſoul good, therefore he is well * content.

8 *Duty.*

† *Dives eſt qui nihil concupiſcit.*

* Phil. 4. 11.

9 *Duty.* 9. A godly man is fruitful in good works, *Titus* 2. 7. The Hebrew word for godly חסיד signifies *merciful*; implying, that to be godly and charitable, are ἰσοδυναμοῦντα, one and the same. A good man feeds the hungry, cloathes the naked, *he is ever merciful*, † *Psal.* 37. 26. The more devout sort of the Jews, at this day, distribute the tenth part of their Estate to the poor; and they have a Proverb among them, *give* the tenth, and you will grow * rich. The hypocrite is all for *Faith*, nothing for *Works*; like the *Lawrel* that makes a flourish, but bears no fruit.

† τοῦτο ἐστὶ καύχημα τὸ χρῆναι ἐλεεῖν τὴν ἀγαθουργίαν. Cyrill.

* *Decima ut dives fias.*

10 *Duty.* 10. A godly man will suffer persecution; he will be married to Christ, though he settle no other Joynture upon him but the Cross; he suffers out of † choice, and with a spirit of gallantry. *Argerius* wrote a Letter to his friend, dated, *From the pleasant Garden of the Leonine prison.* The blessed Martyrs, who put on *the whole Armour of God*, did by their courage blunt the edge of Persecution. The Juniper Tree makes the coolest shadow, and the hottest coal: So Persecution makes the coal of love hotter, and the shadow of death cooler.

† Heb. 11. 35.

Thus a godly man goes round the whole Circle of Religious Duties, and obeys God in what ever he commands.

Ἃ σὺ βούλει τούτοις ἐμοὶ φίλα. Polynices ap. Erip.

Object. *But it is impossible for any one to walk according to the full breadth of Gods Law, and to follow God fully?*

Answ. There is a two-fold obeying Gods Law; the first is *perfect*; when all is done that the Law requires, this we cannot arrive at in this life. Secondly, There is an *incompleat* obedience, which in Christ is accepted. This consists in four things.

1. An *approving* of all Gods Commandments, *Rom.* 7. 12. *The Commandment is just, and holy, and good*; and *ver.* 16. *I consent unto the Law that it is good.* There is both *assent*, and *consent.*

2. A sweet *complacency* in Gods Commands, *Psal.* 119. 47. *I will delight my self in thy Commandments which I have loved.*

3. A cordial desire to walk in all Gods Commands, *Psal.* 119. 5. *O that my ways were directed to keep thy Statutes.*

4. A real endeavour to tread in every path of the Command, *Psal.* 119. 59. *I turned my feet unto thy Testimonies.* This God esteems perfect obedience, and is pleased to take it in good part. *Zacharias* had his failings, he did hesitate through unbelief, for which

which he was ſtrucken dumb; yet it is ſaid he did *walk in all the Commandments of the Lord blameleſs*, *Luke* 1. 6. Becauſe he did cordially endeavour to obey God in all things. Evangelical obedience is true for the *eſſence*, though not perfect for the *degree*; and wherein it comes ſhort, Chriſt puts his Merits into the Scales, and then there is full weight.

Sect. XXIII.

23 *Character.* 23. A godly man walks with God, *Gen.* 6. 9. Noah *walked with God.* The Age in which *Noah* lived was very corrupt, *ver.* 5. *The wickedneſs of man was great in the earth*: But the iniquity of the times could not put *Noah* out of his walk; *Noah walked with God. Noah* is called *a Preacher of Righteouſneſs*, 2 *Pet.* 2. 5.

Noah preached 1. By *Doctrine*; his preaching was (ſay ſome of the *Rabbins*) after this manner; *Turn ye from your evil ways, that the waters of the Flood come not upon you, and cut off the whole ſeed of the Race of* * Adam.

* R. Eliez. c. 22.

2. *Noah* preached by his *life*; he preached by his humility, patience, ſanctity; Noah *walked with God.*

Queſt. *What is it to walk with God?*

Anſw.

Answ. Walking with God imports five things.

1. A walking as under Gods eye: *Noah* did reverence a Deity: A godly man sets himself as in Gods presence, knowing his Judge looks * on, *Psalm* 16. 8. *I have set the Lord always before me,* Here was *Davids* Opticks.

* ἅπαντα δόκει ποιεῖν ὡς μηδένα λήσων. Isocr.

2. Walking with God implies the familiarity and intimacy the soul hath with God: Friends walk together, and solace themselves one with another: The godly make known their requests to God, and he makes known his love to them. There is a sweet intercourse between God and his people, 1 *John* 1. 3. *Our* κοινωνία, *our Communion is with the Father, and his Son Jesus.*

3. Walking with God, is a walking above the earth: A godly man is elevated above all sublunary objects; that person must ascend very high, who walks with God: A Dwarf cannot walk among the Stars; nor can a dwarfish earthly soul walk with God.

4. Walking with God, denotes visible piety; walking is a visible posture; grace must be conspicuous to the beholders: He walks with God, who discovers something of God in his carriage; he shines forth in a Bible-Conversation.

5. Walk-

5. Walking with God, imports a continued progress in Grace; it is not only a *step*, but a *walk*; there is a going on towards perfection: A godly man doth not sit down in the middle of his way, but goes on till he comes at the † *end of his Faith*, 1 *Pet.* 1. 9. Though a good man may be *extra semitam*, yet not *extra viam*: He may through infirmity step aside (as *Peter* did) but he recovers himself by repentance, and goes on in a progress of holiness, *Job* 17. 9. *The righteous also shall hold on his way.*

† *Quid prodest currere & ante cursus metam deficere?* Bern.

Use 1. *Inform.*

Use 1. See from hence, how improper it is to call them godly, who do not walk with God: They would have *Noahs* Crown, but they do not love *Noahs* walk: Most are found in the Devils black walk, *Phil.* 3. 18. *Many walk, of whom I tell you weeping, that they are the Enemies of the Cross of* * *Christ.*

* πρὸς ἀναθαρσίαν ἀεὶ περιπατῶντες. Cyrill.

1. Some will commend walking with God, and say it is the rarest life in the world, but will not set one foot in the way; all that commend Wine do not come up to the price; many a Father commends virtue to his Childe, but doth not set him a pattern.

2. Others walk a few steps in the *good old* † *way*, but they retreat back again: If the ways of God were not good, why did they enter into them? If they were good, why did

† Jer. 6. 16.

did they forsake them? 2 *Pet.* 2. 21. *For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy Commandment.*

3. Others slander walking with God, that it is a melancholly walk, and such as are less zealous, are more prosperous; this God accounts blasphemy, 2 *Pet.* 2. 2. *The way of truth shall be evil spoken of:* In the Greek it is βλασφημηθήσεται, it shall be *blasphemed.*

4. Others deride walking with God, as if it were a way of fooliſh preciſeneſs: What, you will be of the *Holy Tribe?* You will be wiſer than * others? There are ſome perſons, if it were in their power, would jeer Holineſs out of the world: The Chair of the Scornful ſtands at the Mouth of † Hell.

* Pſal. 137. 3.

† Pro. 19. 29.

5. Others inſtead of walking with God, walk κατὰ σάρκα *after the* * *fleſh.*

2 Pet. 2. 10.

1. They walk by Fleſhly Opinions.
2. They walk after Fleſhly Luſts.

1. They walk *by Fleſhly Opinions.* There are ſix of theſe.

1. That it is beſt to do as the moſt do, to ſteer κατὰ τὸν αἰῶνα, *after the courſe of the World*; to be in the Mode, not to get a new heart, but to get into a new faſhion.

1 *Opin.*

2 That Reaſon is the higheſt Judge and Umpire in matters of Religion; we muſt believe

2 *Opin.*

leeve no farther, than we can see; for a man
1 Cor. 3. 18 Phil. 3. 9. *to become a fool that he may be wise*, to be saved purely by the righteousness of another,
Mat. 10. 39 to keep all, by loosing all; this the natural man will by no means put in his Creed.

3 *Opin.* 3 That a little Religion will serve the turn; the life-less form may in policy be kept up, but zeal is Frenzy; the world thinks that religion to be best, which like leaf-gold, is spread very thin.

4 *Opin.* 4 That way is not good, which is exposed to affliction, a stick, though it be straight, yet under water it seems crooked: So Religion, if it be under affliction, appears to a carnal eye crooked.

5 *Opin.* 5 That all a mans care should be for the present; as that prophane Cardinal said, he would leave his part in Paradise, to keep his Cardinalship in *Paris*.

6 *Opin.* 6 That Sinning is better than Suffering; 'tis more discretion to keep the skin whole, than the Conscience pure: These are such Rules, as the *Crooked Serpent* hath found out, which whosoever walk by, *shall not know Peace*.

* *Animalia ventris*, Luther. 2 They walk *after fleshly lusts*, they do πρόνοιαν ποιεῖν turn Caterers for the *flesh, *Rom.* 13. 14. such an one was the Emperour *Heliogabalus*, he so indulged the flesh, that he never

ver ſate but among ſweet flowers, mixed with Amber and Musk; he attired himſelf with Purple, ſet with precious ſtones; he burned in his Lamps, inſtead of oyle, a coſtly Balſome brought from *Arabia*, very odoriferous; he bathed himſelf in perfumed waters, he did περὶ τὸ σῶμα ἐνδιατρίβειν, he put his body to no other uſe, but to be a *ſtrainer* for meat and drink to run thorow. Epictetus.

Thus Sinners walk after the fleſh, if a drunken or unclean luſt call, they gratifie it; they brand all for cowards, who dare not ſin after the ſame rate as they do. Theſe inſtead of walking with God, walk contrary to him: Luſt is the Compaſs they ſail by, Satan is their Pilot, and Hell the Port they are bound for.

Uſe 2 Let us try whether we have this Character of the godly, do we walk with God? That may be known, *Uſe* 2. *Trial.*

1 By the way we walk in; it is a private retired way, wherein only ſome few holy ones walk: therefore it is called a *Path-way*, to diſtinguiſh it from the common road, *Pro.* 12. 28. *In the path-way thereof is no death.*

2 If we walk with God, then we walk in the fear of God, *Gen.* 5. 22. *Enoch walked with God:* The *Chalde* Verſion renders it, walked

he walked in the fear of the Lord; the godly are fearful of that which may displease God, *Gen.* 39. 9. *How then can I do this great wickedness, and sin against God:* this is not a base servile fear, but

1 A fear springing from affection, *Hos.* 3. 5. a childe fears to offend his father, out of the tender affection he bears to him: This made holy *Anselm* say, If Sin were on one side, and Hell on the other, I would rather leap into Hell, than willingly offend my God.

2 It is a fear joyned with affiance, *Heb.* 11. 7. *By faith*, Noah *moved with fear:* Faith and fear go hand in hand; when the soul looks upon Gods holiness, he fears; when he looks upon Gods promises, he beleeves: A godly man doth *tremble*, yet *trust*; fear preserves reverence, faith preserves chearfulness; fear keeps the soul from lightness; faith keeps it from overmuch sadness: By this we may know whether we walk with God, if we walk *in the fear of God*, we are fearful of intringing his Laws, and forfeiting his love: It is a brand set upon sinners, *Rom.* 3. 18. *They have not the fear of God before their eyes.* The godly fear and offend not, *Psa.* 4. 4. the wicked offend and fear not,

Fer.

Jerem. 5. 23, 24. Looſe and diſſolute walking will ſoon eſtrange God from us, and make him weary of our company, 2 *Cor.* 6. 4. *What communion hath light with darkneſs?*

Uſe 2. Let me perſwade all who would be accounted godly, to get into *Noahs walk*: Though the truth of grace be in the heart, yet the beauty of it is ſeen in the walk. *Uſe* 2. *Exhort.*

1. Walking with God is very pleaſing to God: He that walks with God, declares to the world what is the company he loves moſt; *his fellowſhip is with the Father*; he counts thoſe the ſweeteſt hours which are ſpent with God; this is very grateful and acceptable to God, *Gen.* 5. 24. Enock *walked with God.* And ſee how kindly God took this at *Enocks* hands, *Heb.* 11. 4. *He had this teſtimony, that he pleaſed God.*

2. Cloſe walking with God, will be a good means to intice and allure others to walk with him. The Apoſtle exhorts Wives to walk ſo, that the Husbands might be won by the Converſation of the * Wives, 1 *Pet.* 3. 1. *Juſtin Martyr* confeſſed he became a Chriſtian, by beholding the holy and innocent lives of the Primitive † Saints. * *Eſt pelax virtutis odor.* † Euſeb.

3. Cloſe walking with God, would put to ſilence the Adverſaries of the Truth, 1 *Pet.* 2. 15. A looſe carriage, puts a Sword

into wicked mens hands to wound Religion: What a ſad thing is it, when it ſhall be ſaid of Profeſſors, they are as proud, as covetous, as unjuſt as others: Will not this expoſe the ways of God to contempt? But holy and cloſe walking, would ſtop the mouths of ſinners, that they ſhould not be able to ſpeak againſt Gods people, without giving themſelves the lye. Satan came to Chriſt, and *found nothing in him, John* 14. 30. What a confounding thing will it be to the wicked, when they ſhall have nothing to faſten as a crime upon the godly, but their holineſs, *Dan.* 6. 5. *We ſhall not find any occaſion againſt this* Daniel, *unleſs we find it againſt him concerning the Law of his God.*

4. Walking with God is a pleaſant walk: The ways of Wiſdome are called *Pleaſantneſs, Pro.* 3. 17. Is not the light pleaſant? *Pſal.* 89. 15. *They ſhall walk (O Lord,) in the light of thy countenance.* Walking with God, is like walking among Beds of * Spices, which ſend forth a fragrant perfume. This is it which brings peace, *Act.* 9. 31. *Walking in the fear of the Lord, and in the joys of the Holy Ghoſt.* While we walk with God, what ſweet Muſick doth the Bird of Conſcience make in our breaſt? *Pſal.* 138. 5. *They ſhall ſing in the ways of the Lord.*

* ἐπιθυμία τοῦ ἡδέως ἐστὶν ἄτρεπτος Ariſt. [illegible]

5. Walk-

5. Walking with God is honourable; it is a credit for one of an inferiour rank to walk with a King: What greater dignity can be put upon a mortal man, than to converse with his Maker, and to take a turn with God every day.

6. Walking with God leads to rest, *Heb.* 4. 9. *There remains a rest for the people of God.* The Philosopher saith, *Motion tends to* * *rest.* Indeed there is a motion which doth not tend to rest; they who walk with their sins shall never have rest, *Re.* 4. 8. *They rest not day & night:* But they that walk with God, shal sit down in the Kingdom of God, *Luk.* 13. 29. As a weary traveller when he comes home sits down and rests him, *Rev.* 3. 21. *To him that overcomes will I grant to sit with me in my Throne.* A Throne denotes *Honor*, & *sitting*, denotes rest.

* *Motus tendit ad quietem.*

7. Walking with God is the most safe walking: Walking in the ways of sin, is like walking upon the edge of a River: The sinner treads upon the banks of the bottomless Pit, and if Death gives him a jogg, he tumbles in; but it is safe going in Gods way, *Pro.* 3. 23. *Then shalt thou walk in thy way safely*: He walks safe, who walks with a Guard; he that walks with God, shall have Gods Spirit to guard him from sin, and Gods Angels to guard him from danger, *Psal.* 91. 11.

8. Walking with God will make death ſweet: It was *Auguſtus* his wiſh, that he might have an εὐθανασία, a quiet eaſie death, without much pain. If any thing make our Pillow eaſie at death, it will be this, that we have walked with God in our Generation: Do we think walking with God can do us any hurt? Did we ever hear any cry out upon their Death-bed, that they have been too holy, that they have prayed too much, or walked with God too much? No, that which hath cut them to the heart, hath been this, that they have walked no more cloſely with God; they have wrung their hands, and torn their hair, to think that they have been ſo bewitched with the pleaſures of the World: Cloſe walking with God, will make our Enemy (*Death*) to be at peace with us. King *Ahaſhuerus*, when he could not ſleep, called for the *Book of Records*, and read in it, *Eſther* 6. 1. So when the violence of ſickneſs cauſeth ſleep to depart from our eyes, and we can call for Conſcience (that Book of Records) and find written in it, ſuch a day we humbled our ſouls by faſting, ſuch a day our hearts melted in prayer; ſuch a day we had ſweet communion with God; what a reviving will this be? How may we look death in the face with comfort, and ſay, Lord, now take

take us up to thee in Heaven, where we have ſo often been by *affection*, let us now be by *fruition*.

9 Walking with God, is the beſt way to know the minde of God; friends who walk together, impart their ſecrets one to another, *Pſa.* 25. 14. *The ſecrets of the Lord, is with them that fear him.* *Noah* walked with God, and the Lord revealed a great ſecret to him, of deſtroying the Old World, and ſaving him in the Ark. *Abraham* walked with God, *Gen.* 24. 40. and God made him one of his Privy-council, *Gen.* 18. 17. *Shall I hide from* Abraham *that thing which I do?* God doth ſometimes ſweetly unboſome himſelf to the ſoul in Prayer, and in the holy Supper, as Chriſt made himſelf known to the Diſciples, in the breaking of bread, *Luk.* 24. 35

10 They who walk with God, ſhall never be wholly left of God; the Lord may retire himſelf for a time, to make his people cry after him the more, but he will not quite leave them, *Iſa.* 54. 8. *I hid my face for a moment, but with everlaſting kindeneſs will I have mercy on thee.* God will not caſt off any of his old acquaintance, he will not part with one that hath born him company. *Enoch* walked with God, and *he was not, for God took him*, *Gen.* 5. 24. He took him up to

heaven, as the *Arabick* renders it; *Enoch* was lodged in the bosome of divine Love.

Quest. *How may we do to walk with God?*

Answ. 1 Get out of the old road of sin; hee that would walk in a pleasant meadow, must turn out of the road. The way of sin is full of Travellers, there are so many travelling in this road, that hell, though it be of a great circumference, is fain to enlarge it self, and make room for them, *Isa.* 5. 14. This way of sin seems pleasant, but the end is damnable. *I have* (saith the Harlot) *perfumed my bed, with Mirrhe, Aloes, and Cinamon, Prov.* 7. 17. See how with *one sweet* (the Cinamon) there were *two bitters*, Myrrhe, and Aloes: for that little sweet in sin at present, there will be a far greater proportion of bitterness afterwards: Therefore get out of these briars, you cannot walk with God and sin, 2 *Cor.* 6. 14. *What fellowship hath righteousness with unrighteousness?*

2 If you would walk with God, get acquaintance with him, *Job* 22. 21. *Acquaint now thy self with him.* Know God in his attributes and promises; strangers do not walk together.

3 Get all differences removed, *Amos* 3. 3. *Can two walk together except they are agreed?* This agreement and reconciliation is made by

by faith, *Rom.* 3. 25. *Whom God hath ſet forth to be a propitiation, through faith in his blood.* When once we are friends, then we ſhall be called up to the *Mount* as *Moſes*, and have this dignity conferred on us, to bee the favourites of heaven, and to walk with God.

4 If you would walk with God, get a liking to the vvaies of God: They are adorned vvith beauty, *Prov.* 4. 18. ſvveetned vvith pleaſure, *Prov.* 3. 17. fenced vvith truth, *Rev.* 15. 3. accompanied vvith Life, *Acts* 2. 28. lengthned with eternity, *Hab.* 3. 6. be enamoured with the way of Religion, and you will ſoon walk in it.

5 If you would walk with God, take hold of his arm; ſuch as walk in their own ſtrength, will ſoon grow weary and tire: *Pſal.* 71. 16. *I will go in the ſtrength of the Lord God:* We cannot walk with God, without God; let us preſs him with his promiſe, *Iſa.* 36. 27. *I will cauſe you to walk in my ſtatutes:* If God take us by the hand, then we ſhall *walk and not faint, Iſa.* 40. 31.

Sect. XXIV.

24 He who is godly, labours to be an inſtrument of making others godly; he is not con- 24 *Character.*

content to go to heaven alone, but would bring others thither; Spiders work only for themselves, but Bees work for others: A godly man is both a *Diamond* and a *Load-stone*; a Diamond for the sparkling lustre of grace, and a Load-stone for his attractiveness, he is ever drawing others to the embracing of Piety: Living things have a propagating virtue; where Religion lives in the heart, there will be an endeavour to propagate the life of grace, in those we converse with, *Philemon v.* 10. *My son* Onesimus, *whom I have begotten in my bonds*. Though God be the fountain of grace, yet the Saints are pipes to transmit living streams to others. This thirsty endeavour after the conversion of souls, proceeds,

1 From the nature of Godliness; it is like fire, which assimilates and turns every thing into its own nature; where there is the fire of grace in the heart, it will endeavour to inflame others; grace is an holy leaven, which will be seasoning and leavening others with divine principles. *Paul* would fain have converted *Agrippa*; how did he court him with Rhetorick? *Act.* 26. 27. *King* Agrippa, *believest thou the Prophets? I know that thou believest*: his Zeal and Eloquence had almost captivated the King, *ver.* 28. *Then* Agrippa said

said unto Paul, *almost thou perswadest me to be a Christian.*

2 A godly man attempts the conversion of others, out of a spirit of compassion: Grace makes the heart tender; a godly man cannot chuse but pitty such as are *in the gall of bitterness*; he sees what a deadly cup is a brewing for the wicked; they must without repentance, be bound over to Gods wrath; the fire which rained on *Sodome*, was but a painted fire, in comparison of hell-fire; this is a fire with a vengeance, *Jude* 7. *Suffering the Vengeance of eternal fire:* now, a godly man seeing captive Sinners ready to be damned, labours to convert them from the errour of their way, 2 *Cor.* 5. 11. *Knowing the terrour of the Lord, we perswade men.*

3 A godly man endeavours the good of others, out of an holy zeal he bears to Christs glory; the glory of Christ is dear to him, as his own salvation; therefore that this may be promoted, he labours *Summo conatu*, to bring in souls to Christ.

'Tis a glory to Christ, when multitudes are born to him; every star adds a lustre to the sky, every convert, is a member added to Christs body, and a jewel adorning his Crown. Though Christs glory cannot be encreased, as he is God, yet as he is Mediatour

tour, it may; the more are saved, the more Christ is exalted; why else should the Angels rejoyce at the Conversion of a † Sinner? but because now Christs glory shines the more.

† Luke 15. 10.

Use 1. This excludes them from the number of godly, who are spiritual *Eunuchs*, they labour not to promote the Salvation of others.

Use 1.

1 *Bran.*

-Nascitur indignè per quem non nascitur alter.-

Did men love Christ, they would endeavour to draw as many as they could to him. He who loves his Captain, will perswade others to come under his Banner; this unmasks the hypocrite. Though an hypocrite may make a show of Grace himself, yet he never minds the procuring Grace in others; he is ἄσπλαγχνος without bowels. I may allude to that, *Zac.* 11. 9. *That which dies, let it die, and that which is cut off, let it be cut off.* Let souls go to the Devil, he cares not.

2 *Bran.* 2. How far are they from being godly, who instead of endeavouring Grace in others, labour to destroy all hopeful beginnings of Grace in them? Instead of drawing them to Christ, they draw them from Christ; their work is to poyson and mischief souls:

This

This miſchieving of ſouls is three ways.

1. By evil *Edicts*: So Jeroboam *made Iſrael ſin*, 1 *King.* 17. 26. He forced them to Idolatry.

2. By evil *Examples*: Examples ſpeak louder than Precepts; but principally the examples of great ones are influential: Men placed on high, are like *the Pillar of Cloud*, when that went, *Iſrael* went: If great ones move irregularly, others will follow after.

3. By evil *Company*; the breath of ſinners is * infectious; they are like the *Dragon* which *caſt a flood out of his mouth*, *Revel.* 12. 15. They caſt a flood of oaths out of their mouth: Wicked tongues are *ſet on fire of Hell*, *Jam.* 3. 6. The ſinner finds Match and Powder, and the Devil finds fire: The wicked are ever ſetting ſnares, and temptations before others; as the Prophet ſpeaks in another ſenſe, *Jer.* 35. 5. *I ſet pots full of wine, and cups, and ſaid unto them drink.* So the wicked ſet pots of Wine before others, and make them drink till Reaſon be ſtupified, and Luſt inflamed: Theſe are prodigiouſly wicked, who make men Proſelites to the Devil; How ſad will their doom be, who beſides their own ſins, have the blood of others to anſwer for?

* *Nemo errat ſibi ipſi, ſed dementiam ſuam ſpargit in proximos.* Sen. *Epiſt.*

3. If

3 Bran. 3. If it be the ſign of a godly man to promote Grace in others, then much more ought he to promote it in his neer Relations. A godly man will be careful that his Children ſhould know God; he would be ſorry that any of his fleſh ſhould burn in hell; he labours to ſee Chriſt formed in them, who are himſelf in another Edition. *Auſtin* ſaith, That his Mother *Monica* travelled with greater care and pain for his Spiritual Birth, than for his † Natural.

† Lib. 5. Confeſs.

The time of Childhood is the fitteſt time to be ſowing ſeeds of Religion in our Children, *Iſa.* 28. 9. *Whom ſhall he make underſtand Doctrine? Them that are weaned from the milk, that are drawn from the breaſts.* The Wax, while it is ſoft and tender, will take any impreſſion: Children while they are young will fear a reproof, when they are old they will hate it,

1. It is pleaſing to God that our Children ſhould know him betimes: When you come into a garden, you love to pluck the young bud, and ſmell to it; God loves a Saint in the bud; of all the Trees the Lord made choice of in a Prophetical Viſion, it was the Almond Tree, which bloſſomes one of the firſt of the * Trees: Such an Almond Tree is an early Convert.

* Jer. 1 11

2. By

2, By endeavouring to bring up our Children in the fear of the Lord, we shall provide for Gods glory when we are † dead. A godly man should not only honor God while he lives, but do something that may promote Gods glory when he is dead: Our Children being seasoned with gracious Principles, will stand up in our room, when we are gone, and will glorifie God in their generation. A good piece of ground doth not only bear a fore-crop, but an after-crop; he that is godly, doth not only bear God a crop of obedience himself while he lives, but by principling his Childe with Religion, he bears God an after-crop when he is dead.

† *Celebre honoris divini trophæum, etiam mortui in altum feremus.*

Use 2. Let all who have Gods Name named upon them, do what in them lies to advance Piety in others: A Knife touched with a Loadstone will draw the Needle; he whose heart is divinely touched with the Loadstone of Gods Spirit, will endeavour to draw those who are neer him to Christ: The Heathen could say, *We are not born for our selves* * *only*. The more excellent any thing is, the more communicative; in the body every member is diffusive; the eye conveys light, the head spirits, the liver bloud; a Christian must not move altogether within his own circle, but endeavour the welfare of †others:

Use 2. *Exhort.*

* *Non nobis solum nati.*

† *Vir bonus magis aliis prodeſt quam ſibi.*

† others: To be diffuſively good, makes us reſemble God, whoſe ſacred influence is univerſal.

And ſurely it will be no grief of heart, when Conſcience can witneſs for us, that we have brought glory to God in this manner, by labouring to fill heaven.

Caution. Not that this is any ways Meritorious, or hath any cauſal influence upon our Salvation. Chriſts bloud is the cauſe; but our promoting Gods glory in the Converſion of others, is a ſignal evidence of our Salvation: As the Rain-bow is not a cauſe why God will not drown the World, but it is a ſign that he will not drown it; or as *Rahabs* Scarlet thread ſhe hung out of the * window, was not a cauſe why ſhe was exempted from deſtruction, but it was a ſign of her being exempted; ſo our building up others in the Faith, is not a cauſe why we are ſaved, but it is a Symbole of our Piety, and a preſage of our felicity.

* Joh. 2. 18.

And thus I have ſhown the Marks and Characters of a godly man. If a perſon thus deſcribed be reputed a *Phanatick*, then *Abraham*, and *Moſes*, and *David*, and *Paul*, were *Phanaticks*, which I think none will dare to affirm, but Atheiſts.

CHAP.

CHAP. V.

Containing two Concluſions.

CConcerning the Characteriſtical ſigns, afore-mentioned, I ſhall lay down two Concluſions.

1 Theſe Characters are a Chriſtians *box of evidences*, for as an impenitent ſinner hath the ſigns of reprobation upon him, whereby, as by ſo many *ſpots* and *tokens*, he may know he ſhall dye; ſo he who can ſhew theſe happy ſigns of a godly man, may ſee the Symptomes of Salvation in his Soul, and may know he is *paſſed from death to life*; he is as ſure to go to heaven, as if he were in heaven already; ſuch a perſon is undoubtedly a member of Chriſt, and if he ſhould periſh, then ſomething of Chriſt might periſh. 1 *Concluſ.*

Theſe bleſſed Characters, may comfort a Chriſtian under all *worldly dejections*, and *Diabolical ſuggeſtions*; Satan tempts a Childe of God with this, that he is an hypocrite, and hath no title to the Land of promiſe; a Chriſtian may pull out theſe evidences, and put the Devil to prove, that ever any wicked man or hypocrite, had ſuch a fair Certificate

ficate to shew for heaven: Satan may sooner prove himself a Lyar, than the Saint an hypocrite.

2 Concluſ. 2 He who hath one of these Characters in truth, hath seminally all; he who hath one link of a Chain, hath the whole Chain.

Object. *But may a Childe of God say, either I have not all these Characters, or they are so weakly wrought in me, that I cannot discern them?*

Answ. To satisfie this scruple, you must diligently observe the distinctions the Scripture gives of Christians; it casts them into several classes and orders; some are *infantuli*, *little children*, who are but newly laid to the breast of the Gospel; others are *adulti*, *Young men*, who are grown up to more maturity of Grace; others are *patres*, *Fathers*, who are ready to take their degree of Glory, 1 *John* 2. 12, 13, 14. Now, you who are but in the first rank or classis, yet you may have the *vitals* of Godliness, as well as those who have arrived at an higher stature in Christ: the Scripture speaks of the *Cedar*, and the *bruised Reed*, the last of which is as true a Plant of the heavenly Paradise, as the other; so that the weakest ought not to be discouraged; all have not these characters of godliness written *in Text-Letters*; if they be

but

but dimly stamped upon their souls; God can read the work of his spirit there. Though the seal be but weakly set upon the wax, it ratifies the will, and gives a real conveyance of an estate: If there be found but *some good thing towards the Lord* (as it was said of *Abijah*) God will accept it. דבר חוב 1 Kings 14. 13.

CHAP. VI.

Containing the first Use, Exhorting all to become Godly.

Use 1 FRom all that hath been said, I would draw three great Uses. *Use* 1.

First, Such as are still in their natural estate, who never yet did relish any sweetness in the things of God; let me beseech them in the bowels of Christ, that they would labour to get these Characters of the Godly, engraven upon their hearts; though godliness be the object of the worlds scorn and hatred (as in *Tertullians* daies, the name of a Christian was a * crime) yet be not ashamed to espouse godliness; know, that persecuted godliness, is better than prosperous wickedness; what will all the world avail a man,

* *Ideo torquemur confitentes, quia nominis prælium est.* Tertul. Apol.

man, without godliness: To be learned and ungodly, is like a Devil *transformed into an Angel of light*; to be beautiful and ungodly, is like a fair picture hung in an infected room; to be honourable in the world and ungodly, is like an Ape in purple, or like that Image, which had *an head of gold* upon feet of clay; 'tis Dan. 2. 33. godliness, that en-nobles and consecrates the heart, making God and Angels fall in love with it.

Labour for the reality of godliness, rest Col. 1. 6. not in the common workings of Gods spirit; think not that it is enough to be intelligent and discursive, a man may discourse of Religion to the admiration of others, yet not feel the sweetness of those things in his own Soul: the Lute gives a melodious sound to others, but is not at all sensible of the sound it self; *Judas* could make an elegant discourse of Christ, but did not feel vertue from him.

Rest not in having your affections a little stirred; an hypocrite may have affections of sorrow, as *Ahab*; affections of desire, as *Balaam*; these are sleight and flashy, and do not amount to real godliness. Oh labour to be as the Kings daughter, *glorious within*, *Psa.* 45. 13.

That I may perswade the sons of men to become

become godly, I shall lay down some forcible Motives and Arguments, and the Lord make them as *nails fastened* by his spirit.

1 Let men seriously weigh their misery, while they remain in a state of ungodliness; which may make them hasten out of this *Sodome*: the misery of ungodly men appears in nine particulars. 1. *Motive*

1 They are in a state of death, *Eph.* 2. 1. *dead in* **Trespasses*: dead they must needs be, who are cut off from Christ, the principle of life; for as the body without the soul is dead, so is the soul without Christ. This spiritual death is visible in the effect, it bereaves men of their senses: sinners have no sense of God in them, *Ephe.* 4. 19. *who being without feeling*: all their moral endowments, are but strewing flowers upon a dead corpse; and what is hell, but a sepulchre to bury the dead in.

* *Manet hoc porisma, unionē animæ nostræ cum Christo, veram esse & unicā ejus vitam, ac proinde extra Christū nos esse penitus mortuos, quia regnat in nobis peccati, mortis materia* Calvin.

2 Their offerings are polluted; not only the * *ploughing*, but the *praying* of the wicked is sin, *Prov.* 15. 8. *The sacrifice of the wicked is an abomination to the Lord*: If the water be foul in the *well*, it cannot be clean in the *bucket*, if the heart be full of sin, the duties cannot be pure: In what a strait is every ungodly person, if he doth not come to the Ordinance, he is a contemner of it, if he

* Pro. 21. 4.

doth come, hee is a defiler of it.

3. Such as live and die ungodly, have no right to the Covenant of Grace, *Eph.* 2. 12. *At that time ye were without Chriſt,* ξένοι, *ſtrangers from the Covenants of Promiſe.* And to be without Covenant, is to be like one in the old World, without an Ark. The Covenant is the Goſpel-Charter, which is enriched with many glorious priviledges, but who may plead the benefit of this Covenant? Surely only ſuch whoſe hearts are in-laid with grace. Read the Charter, *Ezek.* 36. 26. *A new heart will I give you, and I will put my ſpirit within you:* Then it follows, *ver.* 28. *I will be your God.* A perſon dying in his ungodlineſs, hath no more to do with the New Covenant, than a Ploughman hath to do with the priviledges of a Corporation.

Gods Writing is always before his Seal, 2 *Cor.* 3. 3. *Ye are declared to be the Epiſtle of Chriſt, written not with ink, but with the ſpirit of the living God, not in Tables of ſtone, but in fleſhy Tables of the heart.* Here is a golden Epiſtle, the writing is the work of Faith, the Table it is written in, is the heart, the finger that writes it is the ſpirit: Now, after the Spirits writing, follows the Spirits ſealing, *Epheſ.* 1. 13. *After ye believed ye were ſealed with the Spirit;* that is, ye were ſealed up to

an assurance of glory: What have ungodly men to do with the seal of the Covenant, who have not the writing?

4. The ungodly are spiritual fools; *Psalm* 75. 4. *I said to the fools deal not foolishly, and to the wicked, lift not up the* * *horn.* If one had a Childe very beautiful, yet if he were a fool, the Parent would take little joy in him: The Scripture hath dressed the Sinner in a Fools Coat; and let me tell you, better be a fool void of *Reason*, than a fool void of *Grace*: This is the Devils fool, *Pro.* 14. 9. Is not he a fool who refuseth a rich portion? God offers Christ and Salvation, but the Sinner refuseth this portion, *Psal.* 81. 11. *Israel would none of me.* Is not he a fool who prefers an Annuity before an Inheritance? Is not he a fool who tends his mortal part, and neglects his Angelical part? As if one should paint the wall of his house, and let the Timber rot: Is not he a fool who will feed the Devil with his Soul? As that Emperour who fed his *Lion* with † Feasant: Is not he a fool who lays a snare for himself? *Pro.* 1. 18. Who consults his own shame, *Hab.* 2. 10. who loves death, *Pro.* 8. 36.

5. The ungodly are vile persons, *Nahum.* 3. 14. *I will make thy grave, for thou art vile:* Sin makes men base, it blots their name, it taints

* *Nonne isti moriones qui dum animam suam vulnerant rident?*

† Heliogab.

taints their bloud, *Psal.* 14. 3. *They are altogether become filthy:* In the Hebrew it is, *rancidi facti sunt*, they are become * *stinking*. Call wicked men never so bad, you cannot call them out of their name; they are swine, † *Mat.* 7. 6. Vipers, *Mat.* 3. 7. Devils, *John* 6. 70. The wicked are *scoria & gluma*, the dross and refuse, *Psalm* 119. 119. And heaven is too pure to have any dross mingle with it.

נאלוך

† τοῦτο κατωτάτω βορβόροις ἐγκαλινδούμενοι. Cyrill.

6. Their Temporal Mercies are continued in Judgement: The wicked may have health and estate, yea more *than heart can wish*, *Psa.* 73. 7. *But their Table is a snare*, *Psa.* 69. 22. Sinners have their mercies with Gods *leave*, but not with his love: The people of *Israel* had better been without their *Quails*, than to have had such sowre sawce. The ungodly are Usurpers, they want a spiritual Title to what they possess; their good things are like cloath taken up at the Drapers, which is not paid for; death will bring in a sad reckoning at last.

7. Their Temporal Judgements are not removed in Mercy: *Pharaoh* had ten Arrows shot at him (*ten Plagues*) and all those Plagues were removed, but his heart remaining hard those Plagues were not removed in Mercy; it was not a *preservation*, but

but a *reservation*: God reserved him for a signal Monument of his Justice, when he was drowned in the depth of the Sea: God may reprieve mens persons when he doth not remit their sins: The wicked may have *sparing* Mercy, but not *saving* Mercy.

8. The ungodly while they live are exposed to the wrath of God, *Joh.* 3. 36. *He that believeth not, the wrath of God abideth on him.* He who wants Grace, is like one who wants a pardon, he is every hour in fear of Execution: How can a wicked man rejoyce? Over his head the Sword of Gods Justice hangs, and under him hell fire burns.

9. The ungodly at death must undergo Gods fury and indignation, *Psal.* 9. 17. *The wicked shall be turned into hell.* I have read of a Loadstone in *Æthiopia*, which hath two * corners, with one it draws the iron to it, with the other it puts the iron from it: So God hath two hands, of Mercy and Justice, with the one he will draw the godly to heaven, with the other he will thrust the sinner to hell: And O how dreadful is that place! It is called a *fiery* † *lake*, *Rev.* 20. 15. A *lake*, to denote the plenty of Torments in hell; a *fiery lake*, to show the fierceness of them: Fire is the most torturing Element. *Strabo* in his Geography mentions a Lake in

* Vincentius.

† λίμνη τοῦ πυρός

Galilee, of such a pestiferous nature, that it scaldeth off the skin of whatsoever is cast into it: But alas, that Lake is cool, compared with this *fiery Lake*, into which the damned are thrown. To demonstrate this fire terrible, there are two most pernicious qualities in it. 1. It is *Sulphureous*, it is mixed with brimstone, *Revel.* 21. 8. which is unsavoury and suffocating. 2. It is *unextinguishable*; though the wicked shall be choaked in the flames, yet not consumed, *Revel.* 20. 10. *And the Devil was cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and shall be tormented day and night for ever and ever.* Behold the deplorable condition of all ungodly ones, in the other world, they shall have a life that always dies, and a death that always lives: May not this affright men out of their sins, and make them become godly, unless they are resolved to try how hot hell fire is?

* Pœnam inextinguibilem & fatorem maximum minatur Deus Muscul.

Motive 2. 2. What rare persons the godly are, *Pro.* 12. 26. *The righteous is more excellent than his Neighbour.* As the Flower of the Sun, as the Wine of *Lebanon*, as the sparkling upon *Aarons* Breast-plate, such is the Orient splendor of a person imbellished with godliness: The excellency of the persons of the godly, appears in seven particulars.

1. They

1. They are precious; therefore they are set apart for God, *Psal.* 4. 3. *Know that the Lord hath set apart him that is godly for himself*: We set apart things that are precious; the godly are set apart as Gods peculiar treasure, *Psa.* 135. 4. As his garden of delight, *Cant.* 4. 12. As his Royal Diadem, *Isa.* 62. 3. The godly are the *excellent of the earth*, *Psa.* 16. 2. *Comparable to fine gold*, *Lam.* 4. 2. Double refined, *Zach.* 13. 9. They are the glory of the Creation, *Isa.* 46. 13. *Origen* compares the Saints to Saphires and * Christal: God calls them *Jewels*, *Mal.* 3. 17. They are so:

1. For their *value*; Diamonds (saith *Pliny*) were not known a long time but among Princes, and were hung upon their Diadem: God doth so value his people, that he will give *Kingdomes* for their ransome, *Isa.* 43. 5. He laid his best Jewel to pawn for them, *Job.* 3. 16.

2. They are Jewels for their *lustre*: If one Pearl of grace doth shine so bright that it doth delight Christs heart, *Cant.* 4. 9. *Thou hast ravished my heart with one of thine eyes*; that is, one of thy Graces: Then how illustrious are all the Graces met in a Constellation?

2. The godly are honourable, *Isa.* 43. 4.

* τί νὰς σάφιρος ἄλλοι χρύσαλλος, καὶ οὔτε πᾶν γένος λίθων τιμίων εἶναι οἱ δίκαιοι. Origen. Cont. Cels.

Thou

*נכבדת Gloriosus fuisti.

*Thou hast been * honourable*: The godly are *a Crown of glory in the hand of God*, *Isa.* 62. 3. They are *plants of Renown*, *Ezek.* 16. 14. They are not only Vessels of *Mercy*, but Vessels of *Honour*, 2 *Tim.* 2. 21. *Aristotle* calls *Honor*, the chief good † thing. The godly are neer a Kin to the blessed Trinity, they have the Tutelage and Guardianship of Angels; they have *Gods Name written upon them*, *Revel.* 3. 12. and *the Holy Ghost dwelling in them*, 2 *Tim.* 1. 14.

† μέγιστον τῶν ἀγαθῶν.

The godly are a sacred Priesthood; the Priesthood under the Law was honourable; the Kings Daughter was wife to *Jehoiada* the Priest, 2 *Chron.* 22. 11. It was a custome among the *Egyptians*, to have their Kings chosen out of their Priests: The Saints are a Divine Priesthood to offer up spiritual sacrifices, 1 *Pet.* 2. 9. They are συγκληρονόμοι, Coheirs with Christ, *Rom.* 8. 17. They are Kings, *Rev.* 1. 6. *Novarinus* relates of an antient King who invited a Company of poor Christians, and made them a great Feast, and being asked why he showed so much respect to persons of such mean birth and Extract, he told them, these I must honour as the Children of the most high God, they will be Kings and Princes with me in another world. The godly are in some sense higher than

than the Angels, the Angels are Christs friends, these are his spouse; the Angels are called *morning-stars*, *Job* 38. 7. but the Saints are clothed with the *Sun of righteousness*, *Rev.* 12. 1. all men saith * *Chrysostome*, are ambitious of honour; behold then the honour of the godly! *Prov.* 7. 8. *Wisdome is the principal thing, therefore get wisdome, exalt her, and she shall promote thee, she shall bring thee to honour, when thou dost embrace her:* The Trophies of the Saints renown, will be erected in another world.

* Πολλοὶ τῆς δόξης ἀπολαύειν, καὶ διώκειν ἄρχας ὀρέγονται, Chrys.

—Famaque post cineres major—

3 The godly are beloved of God, *Psal.* 47. 4. *The excellency of Jacob whom he loved:* An holy heart, is the garden where God plants the flower of his love: Gods love to his people is an antient love, it bears date from eternity, *Ephe.* 1. 4. he loves them with a choice distinguishing love, they are the *dearly beloved of his soul*, *Jer.* 12. 7. The men of the world have bounty dropping from Gods fingers, but the godly have love dropping from Gods heart; he gives the one a *golden cup*; the other a *golden kiss*; he loves the godly, as he loves Christ, *John* 17. 26. it is the same love for *kinde*, though not for

degree

degree: here the Saints do but *pitissare*, sip of Gods love, in heaven they shall drink of *Rivers of pleasure*, *Psa.* 36. 8. And this love of God is permanent; death may take away their life from them, but not Gods love from them, *Jer.* 31. 4. *I have loved thee with a love of* * *perpetuity.*

* עולם אהבה

4 The godly are prudent persons, they have good

{Insight and Foresight.}

1 They have good insight, 1 *Cor.* 2. 10. *He that is spiritual judgeth all things*: the godly have insight into

{Persons and Things.}

1 They have insight into persons, they have *the anointing of God*, and by a spirit of discerning, they can see some difference between *the precious and the vile*, *Jer.* 15. 19. Gods people are not *censorious*, but they are *judicious*; they can see a wanton heart, through a naked breast, and a spotted face; they can see a revengeful spirit, through a bitter tongue; they can guess at the *Tree* by the *fruit*, *Mat.* 12. 33. They can see the Plague-tokens of sin, appear in the wicked, which

which makes them remove from the tents of those sinners, *Num.* 16. 26.

2 The godly have insight into *Things* Mysterious.

1 They can see much of the mystery of their own hearts: Take the greatest Politician, who understands *the mysteries of state*, yet he doth not understand the mystery of his own heart; you shall sometimes hear him swear, his heart is good; but a Childe of God sees much heart-corruption, 1 *King.* 8. 38. though some flowers of grace grow there, yet he sees how fast the weeds of sin grow, therefore is continually weeding his heart by repentance and mortification.

2 The godly can discern the mystery of the times, 1 *Chron.* 12. 32. *The children of* Issachar *were men that had understanding of the times:* The godly can see when an age runs dregs, when Gods name is dishonoured, his messengers despised, his Gospel eclipsed; the people of God labour to keep their garments pure, *Rev.* 16. 15. their care is, that the times may not be the worse for them, nor they the worse for the times.

3 The godly understand the mystery of living by faith, *Heb.* 10. 38. *The just shall live by faith:* they can *trust* God, where they cannot *trace* him; they can fetch comfort out

of

of a promise, as *Moses* did water out of the rock: *Hab.* 3. 17. *Though the Fig-tree doth not blossome, yet I will rejoyce in the Lord.*

2 The godly have good foresight:

1 They foresee the evil of a Temptation, 2 *Cor.* 2. 11. *We are not ignorant of his devices,* The wicked swallow temptations like Pills, and when it is too late, feel these Pills gripe their Conscience; but the godly fore-see a Temptation and will not come near; they see a snake under the green grass, they know Satans kindnesse, is craftinesse; hee doth as *Jephtha's* daughter, he brings forth the Timbrel, and danceth before men with a temptation, and then *brings them very low, Judg.* 11. 35.

2. The godly fore-see temporal dangers, *Pro.* 22. 3. *A prudent man foreseeth the evil, and hideth himself.* The people of God see when the Cloud of wrath is ready to drop upon a Nation, and they get into their *Chambers, Isa.* 26. 20. The Attributes and Promises of God; and into the *clifts of the Rock,* the bleeding wounds of Christ, and hide themselves; well therefore may they be baptized with the name of *Wise Virgins.*

3. The godly are the bull-wark of a Nation, 2 *Kin.* 2. 12. *O my Father, the Chariots*

of

of Israel, and the horsemen thereof. The godly are the Pillers to keep a City and Nation from falling; they staye off Judgement from a Land: It was said of old, so long as *Hector* lived, *Troy* could not be demolished: God could do nothing to *Sodom* till *Lot* was gone out of it, *Genesis* 19. 22. Golden Christians are Brazen Walls. The Lord would soon break up house in the world, were it not for the sakes of a few Religious ones: Would God (think we) preserve the world only for Drunkards and Swearers? He would soon sink the Ship of Church and State, but that some of his Elect are in it. Yet such is the indiscretion of men as to injure the Saints, and to count them burdens which are the chief* blessings. * Isa. 13. 24.

6. The godly are of a brave Heroick spirit, *Numb.* 14. 24. *My servant* Caleb, *because he had another spirit.* An *excellent spirit* was found in *Daniel, Cap.* 5. 12. The godly hate that which is base and sordid, they will not inrich their purses by inslaving their Consciences; they are Noble and couragious in Gods Cause, *Pro.* 28. 1. *The righteous are bold as a Lion.* The Saints live suitably to their high birth, they breathe after Gods love, they aspire after glory, they set their feet where

where worldly men set their heart; they display the Banner of the Gospel, lifting up Christs Name and interest in the world.

7. The godly are happy persons: King *Balak* sent to curse the people of God, but the Lord would not suffer it, *Numb.* 22. 12. *God said unto* Balaam, *thou shalt not curse the people, for they are blessed*: And *Moses* afterwards records it as a thing memorable, that that intended Curse of the King, God did convert into a blessing, *Deut.* 23. 5. *The Lord thy God turned the curse into a blessing unto thee.* They must needs be happy who are always on the strongest side, *Psa.* 118. 6. *The Lord is on my side*: they are happy who have all conditions sanctified to them, *Rom.* 8. 28. Who are crowned with peace while they live, *Psa.* 119. 165. and with glory when they die, *Psal.* 73. 24. And may not this tempt all to become godly? *Deut.* 33. 29. *Happy art thou, O Israel, a people saved by the Lord.*

Motive 3. 2. To endeavour after godliness, is most rational.

1. It is the highest act of Reason, for a man to become another man: If while he remains in Natures Soil, he is poysoned with sin, no more actually fit for communion with God, than a Toad is fit to be made an Angel, then it is very consonant to Reason, that he

should

should endeavour after a change.

2. It is rational, because this change is for the better; *Eph.* 5. 8. *Now are yee light in the Lord.* Will not any man be willing to exchange a dark prison for a Kings Palace? Will he not change away his brass for gold? Thou that becomest godly changest for the better; thou changest thy pride for humility, thy uncleanness for holiness; thou changest a lust that will damn thee, for a Christ that will save thee. Were not men besotted, had not their fall beat off their head-piece, they would see it were the most rational thing in the world to become godly.

4. The excellency of godliness. 4. *Motive*

Auro quid melius? jaspis, quid jaspide? virtus?

The excellency of godliness appears several ways.

1. Godliness is our spiritual beauty, *Psa.* 110. 3. *The beauties of holiness:* Godliness is to the soul as the light to the world, to illustrate and adorn it: 'Tis not greatness sets us off in Gods eye, but goodness: What is the beauty of the Angels but their sanctity? Godliness is the curious imbroidery and workmanship of the Holy Ghost: A soul furnished with godliness, is damask'd with

beauty, it is enamell'd with purity, this is *the cloaching of wrought gold*, which makes the King of heaven fall in love with us: were there not an excellency in holiness, the hypocrite would never go about to paint it: Godliness sheds a glory and lustre upon the Saints: What are the Graces, but the golden feathers in which Christs Dove * shines?

* Psa. 68. 13.

2. Godliness is our defence: Grace is called *the Armour of Light*, *Rom.* 13. 12. It is light for *beauty*, and armour for *defence*. A Christian hath armour of Gods making, which cannot be shot thorow; he hath the Shield of *Faith*, the Helmet of *Hope*, the Breast-plate of *Righteousness*; this is armour of proof, which defends against the assaults of temptation, and the terrour of † hell.

† οὐδεὶς εἰς ψυχὴν ἀδικῆσαι δύναται. Chrysost.

3 Godliness breeds solid peace, *Psa.* 119. 165. *Great peace have they that love thy Law.* Godliness composeth the heart, making it sedate and calm, like the upper Region, where there are no winds and tempests. How can that heart be unquiet where the Prince of Peace dwells, *Col.* 1. 27. *Christ in you.* An holy heart may be compared to the doors of *Solomons* Temple, 1 *Kin.* 6. 32. which were made of *Olive-tree, carved with open Flowers.*

There

There is the *Olive* of peace, and the *open Flowers* of joy in that heart: godlineſs doth not deſtroy a Chriſtians mirth, but refine it; his Roſe is without prickles, his wine without froth; he muſt needs be full of joy and peace, who is a favourite of heaven; he may truly ſing a *Requiem* to his ſoul, and ſay, *Soul take thy* * *eaſe.* King *Ptolomy* asked one how he might be in reſt when he dreamed? He replied, *Let piety be the ſcope of all thy actions*: If one ſhould ask me how he ſhould be in reſt when he is awake? I would return the like anſwer, Let his ſoul be in-laid with godlineſs. * Luk. 12. 19.

4. Godlineſs is the beſt Trade we can drive, it brings profit; wicked men ſay, *It is vain to ſerve God, and what profit is it? Mal.* 3. 14. To be ſure there is no profit in ſin, *Pro.* 10. 2. *Treaſures of wickedneſs profit nothing.* But, *godlineſs is profitable*, 1 *Tim.* 4. 8. It is like digging in a gold *Mine*, where there is gain as well as toil: godlineſs makes God himſelf over to us as a portion, *Pſa.* 16. 5. *The Lord is the portion of my Inheritance*: If God be our portion, all our eſtate lies in Jewels; where God gives himſelf, he gives every thing elſe; he who hath the *Manner* hath all the Royalties belonging to it: God is a portion that can neither be *ſpent* nor *loſt*,

Psa. 26. 73. Thus we see godliness is a thriving Trade.

And as godliness brings profit with it, so it is profitable πρὸς πάντα *for all things*, 1 *Tim.* 4. 8. What is so besides godliness? Food will not give a man wisdome, gold will not give him health; honor will not give him beauty; but godliness is useful for all things, it fenceth off all troubles, it supplies all wants, it makes soul and body compleatly happy.

5. Godliness is an enduring substance, it knows no fall of the leaf.

All worldly delights have a Deaths-Head set upon them; they are but *shadows*, and they are *flying*: Earthly comforts are like *Pauls* friends, who brought him to the Ship, and there left him, *Acts* 20. 38. So these will bring a man to his *grave*, and then take their farewell; but godliness is κτῆμα ἀναφαίρετον, a possession we cannot be robbed of, it runs parallel with Eternity; force cannot weaken it, age cannot wither it; it outbraves sufferings, it out-lives death, *Pro.* 10. 7. Death may pluck the stalk of the body, but the Flower of grace is not hurt.

-- *Nunquam*

— numquam ſtygias fertur ad umbras inclyta virtus. Seneca.

6 Godlineſs is ſo excellent, that the worſt men would have it when they are going hence; though at preſent godlineſs be deſpiſed, and under a cloud, yet at death all would be godly: A Philoſopher asking a young man, whether he would be rich *Cræſus*, or virtuous *Socrates?* anſwered, he would live with *Cræſus*, and dye with *Socrates*: So men would live with the wicked in pleaſure, but idye with the godly, *Numb.* 23. 10. *Let me dye the death of the righteous, and let my end bee like his*: If then godlineſs be ſo deſirable at death, why ſhould we not purſue after it now? godlineſs is as needful now, and would bee more feaſible.

5 There are but few godly; they are as the gleanings after vintage; moſt receive *the Mark of the Beaſt*, *Rev.* 13. 17. The Devil keeps open houſe for all comers, and hee is never without ghueſts; this may prevail with us to be godly, if the number of the Saints be ſo ſmall, how ſhould we labour to be found among theſe pearls? *Rom.* 9. 27. *but a remnant ſhall be ſaved*: it is better going to Heaven with a few, than to Hell in the crowd. 5. *Motive*

6. *Motive*

6 Conſider how vain and contemptible other things are, about which, perſons void of godlineſs buſie themſelves; men are taken up about the τὰ βιωτικὰ things of this life, and *what profit hath he that hath laboured for the wind? Eccleſ.* 5. 16. can the winde fill? what is gold but *duſt? Amos* 2. 8. which will ſooner choak, than ſatisfie: pull off the maſk of the moſt beautiful thing under the Sun, and look what is within, there is *care* and *vexation*, and the greateſt care is yet behinde, and that is *account*: The things of the world, are but as a bubble in the water, or a Meteor in the air.

But godlineſs hath a real worth in it, if you ſpeak of true honour, it is to *be born of God*; if of true valour, it is *to fight the good fight of faith*; if of true delight, it is to have *joy in the Holy ghoſt*. Oh then eſpouſe godlineſs! here is reallity to be had; of other things, we may ſay as *Zac.* 10. 2. *They comfort in vain.*

CHAP.

CHAP. VII.

Prescribing some helps to Godliness.

Quest. *But what shall we do that we may be godly?*

Answ. I shall briefly lay down some rules or helps to godliness.

1 Be diligent in the use of all means, that may promote godliness, *Luke* 13. 24. *Strive to enter in at the straight gate:* what is *purpose* without *pursuit?* when you have made your estimate of godliness, prosecute those mediums which are most expedient for obtaining it. 1 *Rule.*

2 If you would be godly, take heed of the world; 'tis hard for a clod of dust to become a star, 1 *Joh.* 2. 15. *love not the world:* many would be godly, but the honours and profits of the world divert them; where the world fills both head and heart, there is no room for Christ; he whose minde is rooted in the earth, is likely enough to deride godliness; when our Saviour was preaching against sin, *the Pharisees, who were covetous, derided him*, *Luk.* 16. 14. The world eats out the heart of godliness, as the Ivy eats out 2 *Rule.*

the heart of the Oak; the world kills with her silver darts.

3 *Rule.* 3 Inure your selves to holy thoughts; serious meditation, represents every thing in its native colour; it shews an evil in sin, and a lustre in grace. By holy thoughts, the head grows clearer, and the heart better, *Psa.* 119. 59. *I thought on my waies, and turned my feet unto thy testimonies:* Did men step aside a little out of the noise and hurry of business, and spend but half an hour every day, in thinking upon their souls, and eternity, it would produce a wonderful alteration in them, and tend very much to a real and blessed conversion.

4 *Rule.* 4 Watch your hearts; it was Christs watch-word to his Disciples, *Mat.* 24. 42. *Watch therefore;* the heart will præcipitate us to sin, before we are aware; a subtil heart, needs a watchful eye; watch your thoughts, your affections; the heart hath a thousand doors to run out at: O keep close sentinel in your souls! stand continually upon your *Watch-tower, Hab.* 2. 1. when you have prayed against sin, watch against * tentation, most wickedness in the world, is committed

* *Haud militi tutum cum in castris ei excubandum est, vel ad quadrantem horæ a somno opprimi.*

fo

for want of watchfulneſs; watchfulneſs maintains godlineſs, it is the ſelvedge which keeps religion from ravelling out.

5 Make Conſcience of ſpending your time, *Eph.* 5. 16. *redeeming the time*: Many perſons fool away their * time; ſome in idle viſits, others in recreations and pleaſures, which ſecretly bewitch the heart, and take it off from better things: What are our golden hours for but to mind our ſouls? Time miſ-improved, is not time *lived*, but time *loſt*. Time is a precious commodity; a peece of wax in it ſelf, is not much worth, but as it is affixed to the label of a *Will*, and conveyes an eſtate, ſo it is of great value: Thus *time*, ſimply in it ſelf, is not ſo conſiderable, but as ſalvation is to be wrought out in it, and a conveyance of heaven depends upon the well improvement of it, ſo it is of infinite concernment. 5 *Rule.* * *Aut aliud agendo aut male agendo.* Sen.

6 Think of your ſhort ſtay in the world, 1 *Chron.* 29. 15. *Our daies on the Earth are as a ſhaddow, and there is none abiding.* There is but a ſpan between the Cradle and the Grave: *Solomon* ſaith, there is a time to bee *born*, and a time to *dye*, *Eccleſ.* 3. 2. but mentions no time of *living*, as it that were ſo ſhort, it were not worth naming; and time, when it is once gone, cannot be recalled; the 6 *Rule.*

Scrip-

Scripture compares time to *a flying Eagle, Job 9.26.*— yet, herein time differs from the Eagle, the Eagle flies forward, and then back again, but time hath wings only to fly forward, it never returns back.

—fugit irrevocabile tempus—

The ſerious thoughts of our ſhort abode here, would be a great means to promote godlineſs; what if death ſhould come before we are ready? what if our life ſhould breathe out, before Gods ſpirit hath breathed in? he that conſiders how flitting and winged his life is, will haſten his repentance; when God is about to make a ſhort work, he will not make a long work.

7 Rule. 7 Poſſeſs your ſelves with this maxim, that godlineſs is the end of your Creation; God never ſent men into the world, only to eat and drink and put on fine cloathes, but that they might *ſerve him in righteouſneſs and holineſs, Luk. 1. 75.* God made the world only as an attiring room, to dreſs our ſouls in; he ſent us hither upon the grand errand of godlineſs; ſhould nothing but the body (the bruitiſh part) bee looked after, this were baſely to degenerate, yea, to invert and fruſtrate the very end of our being.

8. Be often among the godly; they are *the salt of the earth*, and will help to season * you. Their counsels may direct, their prayers may quicken: Such holy sparks may be thrown into your breasts, as may inkindle devotion in you: It is good to be among the Saints to learn the trade of godliness, *Pro.* 13. 20. *He that walketh with wise men shall be wise.* 8 *Rule.*

* μόναι αἱ μετὰ τῶν ἀνδρῶν ἀγαθῶν συναστροφαὶ ὠφελοῦσιν. Clem. Alex. Pæd. l. 3.

CHAP. VIII.

Exhorting such as have made a Profession of Godliness, to persevere.

Use 2. MY next Use is to exhort those who wear the Mantle, and in the judgement of others are looked upon as godly, that they would † persevere, *Heb.* 10. 23. *Let us hold fast the profession of our Faith.* This is a seasonable Exhortation in these times, when the Devils Factors are abroad, whose whole work is to unsettle people, and make them fall off from that former strictness in Religion which they have professed: 'Tis much to be lamented to see Christians *Use* 2.

† *Non cepisse sed perfecisse virtutis est*

1. *Wavering in Religion:* How many do we

we ſee *deſultorii ingenii*, unreſolved and unſteady: Like *Reuben*, *unſtable as water*, *Gen.* 49. 4. Theſe the Apoſtle fitly compares to *waves of the Sea*, and *wandring Stars*, *Jude* 13. They are not fixed in the principles of godlineſs. *Beza* writes of one *Bolſechus*, his Religion changed like the * Moon: Such were the *Ebionites*, who kept the Jewiſh Sabbath and the Chriſtian: Many Profeſſors are like the River *Euripus*, ebbing and flowing in matters of Religion; they are like *reeds*, bending every way, either to the *Maſs* or the † *Alchoran*: They are like the Planet *Mercury*, which doth vary, and is ſeldome conſtant in its motion: When men think of heaven, and the recompence of reward, then they will be godly; but when they think of Perſecution, then they are like the Jews, who deſerted Chriſt, and *walked no more with him*, *John* 6. 66. Did mens *faces* alter as faſt as their *opinions*, we ſhould not know them: to be thus vacillant and wavering in Religion, argues lightneſs: Feathers are blown any way, ſo are feathery Chriſtians.

* *Religionem Ephemeram habuit.*

† *Hos cum hyæna meritò comparaveris, de quâ* Plinius *lib. 7. cap. 2. Hyæna ſicut & ichneumon, nunc mas eſt nunc fœmina, ita quidem ſui diſſimiles, nunc Deo ſerviunt, nunc carni, ab uno ad aliud transferuntur, tipula leviores.*

2. 'Tis to be lamented to ſee men *fall from that godlineſs which once they ſeemed to have*; they are turned to worldlineſs and wantonneſs, the very mantle of their Profeſſion is fallen off; and indeed if they were not

not *fixed ſtars*, it is no wonder to ſee them *falling ſtars*. This ſpiritual *Epilepſie*, or falling-ſickneſs, was never more rife; this is a dreadful ſin, for men to fall from that godlineſs they ſeemed once to have. *Chryſoſtom* ſaith, Apoſtates are worſe than they who are openly flagitious, they bring an evil report upon godlineſs: The Apoſtate (ſaith *Tertullian*) ſeems to put God and Satan in the ballance, and having weighed both their ſervices, prefers the Devils ſervice, and proclaims him to be the beſt Maſter, in which reſpect the Apoſtate is ſaid *to put Chriſt to open ſhame, He.* 6. 6

This will be bitter in the end, *Heb.* 10. 38. What a worm did *Spira* feel in his Conſcience? How did *Stephen Gardiner* cry out in horror of mind upon his Death-bed, that he had denied his Maſter with *Peter*, but he had not repented with *Peter*.

That we may be ἐν πίστει † ἑδραῖοι, ſtedfaſt † Ignat.
in godlineſs, and perſevere, let us do two things.

1. Let us take heed of thoſe things which will make us by degrees fall off from our profeſſion.

1. Let us beware of covetouſneſs, 2 *Tim.* 3. 2. *Men ſhall be covetous*, ver. 5. *Having a form of godlineſs, but denying the power*. One of Chriſts own Apoſtles was caught with a

ſilver

silver bait: Covetousness will make a man betray a good cause, and make shipwrack of a good Conscience. I have read of some in the time of the Emperour *Valens*, who denied the Christian Faith, to prevent the confiscation of their goods.

2. Beware of unbelief, *Heb.* 3. 12. *Take heed least there be in any of you an evil heart of unbelief, in departing from the living God.* No evil like an *evil heart*, no evil heart like an *unbelieving* heart; why so? It makes men depart from the blessed God; he that believes not Gods mercy, will not dread his Justice; Infidelity is the Nurse of Apostasie; therefore *unbelieving* and *unstable* go together, *Psal.* 78. 22. *They believed not in God,* ver. 41. *They turned back and tempted God.*

3. Take heed of cowardliness; he must needs be evil, who is afraid to be good, *Pro.* 29. 25. *The fear of man bringeth a snare.* They who fear danger more than sin, to avoid danger will commit sin. *Origen* out of a spirit of fear, offered Incense to the Idol. *Aristotle* saith, the reason why the Camelion turns into so many colours, is through excessive fear: Fear will make men change their Religion, as often as the Camelion doth her colour. Christian, thou who hast made a profession of godliness so long, and others have

have noted thee for a Saint in their Kalendar, why doſt thou fear, and begin to ſhrink back? The Cauſe is good which thou art imbarqued in; thou fighteſt againſt ſin; thou haſt a good Captain which marcheth before thee; Chriſt *the Captain of thy Salvation, Heb.* 2. 10. What is it thou feareſt? Is it loſs of liberty? What is liberty worth, when Conſcience is in bonds? Better loſe thy liberty and keep thy peace, than loſe thy peace and keep thy liberty: Is it loſs of Eſtate? Doſt thou ſay as *Amaziah*, 2 *Chron.* 25. 9. *What ſhall we do for the hundred Talents?* I would anſwer with the Prophet, *The Lord can give thee much more than this*: He hath promiſed thee in this life *an hundred-fold*, and if that be not enough, he will give thee *life everlaſting*, *Mat.* 19. 29.

2. If you would hold faſt the profeſſion of godlineſs, uſe all means for perſeverance.

1. Labour for a real work of Grace in your ſoul; Grace is the beſt fortification, *Heb.* 13. 9. *It is a good thing that the heart be eſtabliſhed with grace.*

Queſt. *What is this real work of Grace?*

Anſw. It conſiſts in two things.

1. It lies in an heart-humbling work: The thorn of ſin pricked *Pauls* Conſcience, *Rom.* 7. 9. *Sin revived, and I died.* Though ſome

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are less humbled than others, as some bring forth Children with less pangs, yet all have pangs.

3 Grace lies in an heart-changing work, 1 *Cor.* 6. 11. *But ye are washed, but ye are sanctified*; A man is so changed, as if another soul did live in the same body; if ever you would hold out in the waies of God, get this vital principle of grace; why do men change their religion, but because their hearts were never changed? they do not fall away *from* grace, but for *want* of grace.

4 If you would hold on in godliness, be deliberate and judicious, weigh things well in the ballance, *Luke* 14. 28. *Which of you intending to build a Tower, sitteth not down first, and counteth the cost*: Think with yourselves, what it will cost you to be godly, you must expect the hatred of the world, *Joh.* 15. 19. the wicked hate the godly for their piety, 'tis strange they should do so, do we hate a flower because it is sweet? the godly are hated for the perfume of their graces; is a Virgin hated for her beauty? the wicked hate the godly for the beauty of holiness, which shines in them, and secret hatred will break forth into open violence, 2 *Tim.* 3. 12. Christians must count the cost before they build; why are people so hasty in laying down

down Religion, but becauſe they were ſo haſty in taking it up?

3 If you would hold faſt your profeſſion, get a clear, diſtinct knowledge of God, know the love of the Father, the merit of the Son, the efficacy of the Holy Ghoſt: Such as know not God aright, will by degrees renounce their profeſſion: The *Samaritans* ſometimes ſided with the *Jews*, when they were in favour, afterwards they diſclaimed all kindred with the *Jews*, when they were perſecuted by * *Antiochus*; and no wonder they did ſhuffle ſo in their religion, if you conſider what Chriſt ſaith of the *Samaritans*, *Joh.* 4. 22. *Ye worſhip ye know not what*; they were inveloped with ignorance; blinde men are apt to fall, ſo are they who are blinded in their mindes.

* Joſephus

4 If you would perſiſt in godlineſs, enter upon it purely, out of choice; *Pſa.* 119. 30. *I have choſen the way of truth*: eſpouſe godlineſs for its own worth; he that would perſevere, muſt rather chooſe godlineſs with reproach, than ſin with all its worldly pomp; he who takes up religion for fear, will lay it down again for fear; he who imbraceth godlineſs for gain, will deſert it when the jewels of preferment are pulled off; be not godly out of a *worldly deſign*, but *a religious choice*.

5 If you would persevere in godliness, labour after integrity; this will be a golden pillar to support you; a tree that is hollow, must needs be blown down; the hypocrite sets up in the trade of religion, but he will soon break, *Psa.* 78. 37. *Their heart was not right with him, neither were they stedfast: Judas* was first a sly hypocrite, and then a Traitor; if a peece of copper be guilded, the guilding will wash off, nothing will hold out but sincerity, *Psa.* 25. 21. *Let integrity preserve me:* How many storms was *Job* in? not only Satan, but God himself set against him, *Job* 7. 20. which was enough to have made him desist from being godly; yet *Job* stood fast, because he stood upright, *Job* 27. 6. *My righteousness I hold fast, and will not let it go, my heart shall not reproach me, so long as I live:* those colours hold best, which are laid in oyle; if we would have our profession hold its colour, it must be laid in the oyl of sincerity.

6 If you would hold out in godliness, hold up the life and fervour of duty, *Rom.* 12. 11. *Fervent in spirit, serving the Lord:* We put coals to the fire to keep it from going out, when Christians grow into a dull formality, they begin to be dis-spirited, and by degrees abate in their godliness; none so fit to make

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an Apoſtate, as a lukewarm profeſſour.

7 If you would perſevere in godlineſs, be much in the exercise of ſelf-denial, *Mat.* 16. 24. *let him deny himſelf*, ſelf-eaſe,* ſelf-ends; whatever comes in competition with, or ſtands in oppoſition to Chriſts glory and intereſt, muſt be denied; *Self* is the great ſnare, ſelf-love undermines the power of godlineſs. The young man in the Goſpel, might have followed Chriſt, but that ſomething of ſelf * hindered, *Mat.* 19. 20, 22. Self-love, is ſelf hatred, he will never get to heaven, that cannot get beyond himſelf.

* *Nemo deſpicit niſi qui ſibi placet.* Bernard

* *Nemo læditur niſi a ſeipſo.*

8 If you would hold on in godlineſs, preſerve an holy jealouſie over your hearts, *Rom.* 11. 20. *Be not high-minded, but fear:* he that hath Gun powder in his houſe, fears leſt it ſhould catch fire; ſin in the heart is like Gun-powder, it may make us fear, leſt a ſparkle of temptation falling upon us, ſhould blow us up: There are two things may make us alwaies jealous of our hearts; the *deceits* of our hearts, and the *luſts* of our hearts: When *Peter* was afraid hee ſhould ſink, and cried to Chriſt, *Lord ſave me*, then Chriſt took him by the hand and helped him, *Mat.* 14. 31. but when *Peter* grew confident, and thought he could ſtand alone, then Chriſt ſuffered him to fall. Oh let us

be ſuſpitious of our ſelves, and in an holy ſenſe, *cloathe our ſelves with trembling, Eze. 26. 16.*

9 If you would continue your progreſs in godlineſs, labour for aſſurance, 2 *Pet.* 1. 10. *Give diligence to make your calling and election ſure:* He who is ſure God is his God, is like a Caſtle built upon a rock, all the powers of Hell cannot ſhake him: How can he be conſtant in religion, who is at a loſs about his ſpiritual eſtate, and knows not whether he hath grace or no? it will be a difficult matter for him to dye for Chriſt, who doth not know that Chriſt hath died for him; aſſurance eſtabliſheth a Chriſtian in ſhaking times; he is the likelieſt to bear witneſs to the truth, who hath the ſpirit of God bearing witneſs to his heart, *Rom.* 8. 16. Oh *give diligence!* be much in prayer, reading, holy conference; theſe are the oyle, without which the lamp of aſſurance will not ſhine.

10 If you would hold out in godlineſs, lay hold of Gods ſtrength; God is called *the ſtrength of* Iſrael, 1 *Sam.* 15. 29. It is in his ſtrength we ſtand, more than our own; the childe is ſafeſt in the Nurſes hands; it is not our holding God, but his holding us, preſerves us; a little pinnace tyed faſt to a rock, is

is ſafe, ſo are we, when we are tyed to the *rock of ages.*

CHAP. IX.

Motives to perſevere in Godlineſs.

THat I may excite Chriſtians to perſevere in the profeſſion of Godlineſs, I ſhall propoſe theſe four conſiderations.

1 It is the glory and Crown of a Chriſtian, to be gray-headed in godlineſs, *Act.* 21. 16. *Mnaſon of Cyprus, an old Diſciple*: What an honour is it to ſee a Chriſtians garments red with blood, yet his conſcience pure white, and his graces green and flouriſhing?

2 How do ſinners perſevere in their ſins, they are *ſetled on their lees, Zeph.* 1. 12. The judgements of God will not deter or remove them; they ſay to their ſin, as *Ruth* to *Naomi, Ruth* 1. 16. *Where thou goeſt, I will go, the Lord do ſo to me, and more, if ought but death part thee and me*; ſo nothing ſhall part between men and their ſins; Oh! what a ſhame is it, that the wicked ſhould be fixed in evil, and we unfixed in good? that they ſhould be more conſtant in the Devils ſervice,

vice than we are in Christs.

3 Our perseverance in godliness, may be a means to confirm others; *Cyprians* hearers followed him to the place of his suffering, and seeing his stedfastness in the faith, cryed out, *Let us also dye with our holy Pastor, Phil.* 4. 14. *Many of the Brethren waxing confident by my Bonds, are much more bold to speak the Word.* St. *Paul's* zeal and constancy, did animate the beholders; his Prison-chain made converts in *Neroes* Court; and two of those Converts were afterwards Martyrs, as History relates.

[illegible]riamur [illegible]ul cum [illegible]cto E[illegible]scopo, in [illegible]ss. Cypr.

4 Wee shall lose nothing by our perseverance in Godliness: There are eight glorious Promises which God hath intailed upon the persevering Saints.

The first is *Rev.* 2. 10. *Be thou constant to the death, and I will give thee a Crown of* * *life.* Christian, thou mayest lose *the breath of life*, but not the *Crown of life.*

The second promise is *Revel.* 2. 7. *To him that overcometh will I give to eat of the tree of life.* This Tree of life is the Lord Jesus. This tree infuseth life,

* *Tria amplectitur corona, quæ beatitudini apprime conveniunt, nimirum* tranquilitatem, *quia corona dat præmium post certamen; deinde* plenitudinem, *quia corona habet perfectam figuram, utpote circularem; & denique* sublimitatem, *quandoquidem corona est summi honoris insigne.* Brond.

life, and prevents *death; in the day we eat of this tree, our eyes ſhall indeed be opened to ſee God.

*Lignum vitæ ea virtute præditum, ut animi vires roboret, nec ſenium obrepere unquam patiatur, Alchazar.

The third promiſe is *Rev.* 2. 17. *To him that overcometh will I give to eat of the hidden Manna, and will give him a white ſtone, and in the ſtone a new name written, which no man knoweth, ſaving he that receiveth it.* This Promiſe conſiſts of three branches.

Vincere, eſt peccatum & mundum fide calcare & veritatem nunquam deſerere. Muſcul.

1 *I will give to eat of the hidden Manna,* This is myſterious, it ſignifies the love of God; which is *Manna,* for its ſweetneſs, and *hidden* for its rarity.

2 *I will give him a white ſtone*; that is *abſolution*, it may be called a precious ſtone ſaith *Hierom.*

Albo lapillo notari dicitur qui probatur.

3 *And in the ſtone a new name*; That is, *Adoption*, he ſhall be reputed an Heir of Heaven, and no man *can know it,* ſaving he who hath the privy ſeal of the ſpirit to aſſure him of it.

The fourth promiſe is, *Rev.* 3. 5. *he that overcometh the ſame ſhall bee cloathed in white raiment, and I will not blot his name out of the book of life, but I will confeſs his name before my Father, and before his Angels.* The perſevering Saint ſhall bee cloathed *in White*; This is an Emblem of joy, * *Eccleſ.* 9. 8. He

*Feſtos Ab batum celebret. Hora

ſhall put off his mourning, and be cloathed in the white robe of glory; *and I will not blot his name out of the book of life*: God will blot a Believers ſins out, but he will not blot his name out; the Book of Gods Decree hath no *Erratas* in it. *But I will confeſs his Name*; he who hath owned Chriſt on earth, and worn his colours, when it was death to wear them, Chriſt will not bee aſhamed of him, but will confeſs his Name before his Father, and the holy Angels. Oh what a comfort and honor will it be to have a good look from Chriſt at the laſt day; nay, to have Chriſt own us, *by Name*, and ſay, theſe were they who ſtood up for my truth, and kept their garments pure, in a defiling age; *Theſe ſhall walk with mee in white, for they are worthy.*

The fifth promiſe is, Rev. 3. 12. *Him that overcometh will I make a Pillar in the Temple of my God, and he ſhall goe no more out, and I will write upon him the Name of my God, and the Name of the City of my God.* Here are many excellent things couched in this Promiſe; I will make him a *Pillar* in the Temple of my God; The Hypocrite is *calamus*, a *Reed ſhaken with the wind*, but the conquering Saint ſhall be *columna*, a glorious *Pillar*; a Pillar for ſtrength, and a Pillar *in the Temple*, for ſanctity; *and he ſhall go no more out*; I underſtand

ſtand this of a glorified ſtate, *Hee ſhall go no more out*; that is, after he hath overcome, hee ſhall go no more out to the Wars; hee ſhall never have ſin or temptation more to conflict with, no more noyſe of Drum, or Cannon ſhall bee heard, but the Believer having won the field, hee ſhall now ſtay at home, and divide the ſpoil. *And I will write upon him the Name of my God.* That is, he ſhall bee openly acknowledged for my Childe; as the Son bears his Fathers Name. How honourable muſt that Saint bee who hath Gods own Name written upon him! *And I will write upon him, the Name of the City of my God.* That is, he ſhall be enrolled as a Deniſon or Citizen of the *Jeruſalem* above, hee ſhall bee *made free* of the Angelical ſociety.

The ſixth promiſe is, *Rev.* 2. 26. *He that overcometh, and keepeth my works unto the end, to him will I give power over the nations:* this may have a double myſtery, either it may be underſtood of the Saints dwelling upon earth; *they ſhall have power over the nations*; their zeal and patience ſhall over-power the adverſaries of * truth, *Act.* 6. 10. or principally, it may be underſtood of the Saints triumphing in heaven, they ſhall have *power over the nations*; they ſhall ſhare with Chriſt in

* *Neceſſe eſt ut Veritati cedat mendacium, Piis impii.*

in ſome of his power; they ſhall joyn with him in judging the world at the laſt day; 1 *Cor.* 6. 2. *Know ye not, that the Saints ſhall judge the world?*

The ſeventh promiſe is, *Rev.* 3.21. *To him that overcometh, will I grant to ſit with me upon my throne.*

1 Here is firſt the Saints *dignity*, they ſhall ſit upon the *throne.*

2 Their *ſafety*, they ſhall ſit *with Chriſt*; Chriſt holds them faſt, and none ſhall pluck them out of his throne; the Saints may be turned out of their houſes, but they cannot be turned out of Chriſts throne; men may as well pluck a ſtar out of the sky, as a Saint out of the throne.

The eighth promiſe is, *Rev.* 2. 28. *I will give him the morning-ſtarre*: Though the Saints may be ſullied with reproach in this life, they may be termed factious and diſloyal; St. *Paul* himſelf ſuffered trouble (in the opinion of ſome) *as an evil doer*, 2 *Tim.* 2.9. yet God will bring forth the Saints righteouſneſs, as the light, and they ſhall ſhine as the *Morning-ſtar*, which is brighter then the reſt, *I will give him the morning-ſtar.* — This morning ſtar is meant of Chriſt, as if Chriſt had ſaid, I will give the perſevering Saint, ſome of my beauty, I will put ſome

Rev.22.16

of

of my ſplendid raies upon him, he ſhall have the next degree of glory to me, as the morning Star is next the Sun.

O what ſoul-raviſhing promiſes are here! who would not perſevere in godlineſs? he that is not wrought upon by theſe promiſes, is either a ſtone or a bruite.

CHAP. X.

The third Uſe referring to the Godly.

Uſe 3. LEt me in the next place direct my ſelf to thoſe, who have a real work of godlineſs upon their hearts, and I would ſpeak to them by way of, *Uſe* 3.

1 Caution.
2 Counſel.
3 Comfort.

1 By way of *Caution*, that they do not blur theſe Characters of grace in their ſouls; though Gods children cannot quite *deface* their graces, yet they may *disfigure* them; too much carnal liberty, may weaken their evidences, and ſo dim their luſtre, that they cannot bee read: Theſe *Characters* of the godly are precious things, the gold and chriſtal cannot be compared with them. O keep them

them fair written in your hearts! and they will be so many living comforts in a dying hour; it will not affright a Christian, to have all the signs of death in his body, when he can see all the signs of grace in his soul, he will say as *Simeon*, *Lord now lettest thou thy servant depart in peace.*

2 By way of *Counsel*, you who are inriched with the treasures of godliness, bless God for it: This flower doth not grow in natures garden; when you had listed your selves under the Devil, and taken pay on his side, fighting against your own happiness, that then God should come with converting grace, and put forth a πειθανάγκη, a loving and gentle violence, causing you to espouse his quarrel against Satan; when you had lain many years soaking in wickedness, as if you had been par-boild for Hell, that then God should lay you a steeping in Christs blood, and breathe holiness into your heart, O what cause have you to write your selves eternal debtors to free grace. Hee denies God to be the Authour of his Grace, who doth not give him the praise of it; * O acknowledge the love of God; admire distinguishing mercy, set the Crown of your praise upon the head of free grace. If wee are to bee thankful

* *Negat beneficium, qui beneficium non honorat.* Tertul.

al for the fruits of the *earth*, much more for the fruits of the *Spirit*; it is well there is an eternity coming, when the Saints shall triumph in God, and make his praise glorious.

3 Let me speak to the godly by way of Comfort; you that have but the least dram of godliness in sincerity, let me give you two rich Consolations.

1 That Jesus Christ will not discourage the weakest Grace, but will cherish and preserve it to Eternity: Grace which is but newly budded, shall by the beams of the Sun of Righteousness bee concocted and ripened into Glory: This I shall speak more fully to in the next. 1 Consolation.

CHAP.

CHAP. XI.

Showing, that the leaſt degree of Godlineſs ſhall bee preſerved.

Mat. 12. 20.

A bruiſed Reed ſhall hee not break, and ſmoking flax ſhall hee not quench, till hee ſend forth Judgement unto Victory.

THis Text is ſpoken Prophetically of Chriſt; hee will not inſult over the infirmities of his people, hee will not cruſh Grace in the infancy; *A bruiſed Reed ſhall he not break, and ſmoking flax ſhall he not quench.* — I begin with the firſt, *the bruiſed Reed.* Iſa. 42. 3.

Queſt. *What is to bee underſtood here by a Reed?*

Anſw. It is not to bee taken litterally, but myſtically, It is *a Rational Reed*; the Spiritual part of man; *the Soul*, which may well bee compared to a *Reed*, becauſe it is ſubject to imbecility, and ſhaking in this life, till it grow up unto a firm Cedar in Heaven.

Queſt. *What is meant by a bruiſed Reed?*

Anſw. It is a ſoul humbled and bruiſed in the

the sense of * sin, it weeps, but doth not despair, it is tossed upon the waves of fear, yet not without the Anchor of Hope.

Quest. *What is meant by Christs not breaking this † reed?*

Answ. The sense is, Christ will not discourage any mournful spirit, who is in the pangs of the New-birth: If the bruise of sin be felt, it shall not be mortal: *A bruised reed shall he not break.* In the words there is a Mi-ons, he will not break, that is, he will bind up the bruised reed, he will comfort it.

The result of the whole is, to show Christs compassion to a poor dejected sinner, that smites upon his breast, and dares hardly lift up his eye for mercy, the bowels of the Lord Jesus yern towards him, this bruised reed he will not break.

In the Text there are two parts: 1. A *Supposition*, a soul penitentially bruised. 2. A *Proposition*, it shall not be broken.

Doct. The bruised soul shall not be broken, *Psal.* 147. 3. *He bindeth up their wounds:* For this end Christ received both his *Mission* and *Unction*, that he might bind up the bruised soul, *Isa.* 61. 1. *The Lord hath anointed me to bind up the broken-hearted.* But why will not Christ break a bruised reed?

1. Out of the sweetness of his Nature, *Reas.* 1.

Jam.

* συντετριμμένον *animam contritam, interpretatur.* Erasm.

† ἐ κατεάξει.

Jam. 5. 11. *the Lord is* πολύσπλαγχνος, *very pitiful*; he begets bowels in other creatures, therefore is called *the Father of mercies*, 2 *Cor.* 1. 3. and surely he himself is not without bowels; when a poor soul is afflicted in spirit, God will not exercise harshness towards it, lest he should be thought to put off his own tender disposition.

Hence it is, the Lord hath been ever most solicitous for his bruised ones; as the Mother is most careful of her Children, that are weak and sickly, *Isa.* 40. 11. *He shall gather the Lambs with his arm, and carry them in his bosome:* Such as have been spiritually bruised, who like *Lambs*, are weakly and tender, Christ will carry them in the arms of free-grace.

Reas. 2. 2 Jesus Christ will not break the bruised reed, because a contrite heart is his sacrifice, *Psa.* 51. 17. A bruised spirit sends forth tears, which are as precious wine, *Psa.* 56. 8. A bruised soul is big with holy desires, yea, is *sick of love*; therefore if a bruised reed hath such virtue in it, Christ will not break it; no Spices when they are bruised, are so fragant to us, as a contrite spirit is to God.

Reas. 3. 3 The bruised reed shall not be broken, because it doth so nearly resemble Christ Jesu

Jesus Christ was once bruised on the cross; *Isa.* 53. 10. *It pleased the Lord to bruise him*, his hands and feet were bruised with the *nails*, his side was bruised with the *Spear*: A bruised reed, resembles a bruised Saviour; nay, a bruised reed is a *member* of Christ, which though it be weak, Christ will not cut off, but cherish so much the more.

1. Will not Christ break the bruised reed? this tacitly implies he will break *unbruised* reeds; such as were never touched with trouble of spirit, but live and die in impenitency, these are hard reeds, or rather rocks: Christ will not break a bruised reed, but he will break an hard reed: Many know not what it is to be bruised reeds; they are bruised outwardly by affliction, but they are not bruised for sin; they never knew what the pangs of the New birth meant: You shall hear some thank God they were always quiet, they never had any anxiety of spirit, these bless God for the greatest Curse: Such as are not bruised penitentially, shall be broken judicially; they whose hearts would not break for sin, shall break with despair; in hell there is nothing to be seen but an heap of stones, and an hammer; an *heap of stones*, that is hard hearts; and an *hammer*, that is

Use 1. *Inform.* 1 *Bran.*

Gods Power and Justice, breaking them in pieces.

2 Bran. 2. Will not Christ break a bruised reed? See then the gracious disposition of Jesus Christ, he is full of clemency, and sympathy; though he may bruise the soul for sin, he will not break it: The Chyrurgion may lance the body and make it bleed, but he will bind up the wound; as Christ hath beams of Majesty, so bowels of mercy: Christ gives the Lyon in his Scutchion, and the Lamb; the *Lyon*, in respect of his fierceness to the wicked, *Psal.* 50. 22. And the *Lamb*, in respect of his mildness to his people; his name is *Jesus*, a Saviour, and his *office* is an healer, *Mal.* 4. 2. Christ made a plaister of his own bloud to heal a broken † heart: Christ is the quintessence of love: One saith, if the sweetness of all flowers were in one flower, how sweet would that flower be? How full of Mercy is Christ, in whom all mercy meets? Christ hath a skilful hand, and a tender heart: *He will not break a bruised reed.*

† *Cum debilitati nostræ ita se attemperat Christus, ejus φιλανθρωπίαν deoscularis discamus.* Musc.

Some are so full of Ostracisme and cruelty, as to add affliction to affliction, which is to lay more weight upon a dying man; but our Lord Jesus is a *compassionate High Priest*, *Heb.* 2. 17. He is *touched* with the feeling of our

our infirmity; every bruise of the soul goes to his heart; none refuse Christ, but such as do not know him: He is nothing but *love incarnated*: He himself was bruised, to heal them that are bruised.

3. See then what encouragement here is for Faith! Had Christ said, he would break the bruised reed, then indeed there were ground for despair; but when Christ saith, he will not break a bruised reed, this opens a door of hope for humble bruised souls: Can we say we have been bruised for sin, why do we not believe? Why do we go drooping under our fears and discouragements, as if there were no mercy for us? Christ saith, *He will heal the broken in heart*, *Psal.* 147. 3. No, saith Unbelief, he will not heal me: Christ saith, he will cure the bruised soul: No, saith Unbelief, he will kill it: Unbelief, as it makes our comforts void, so it goes about to make the Word void, as if all Gods Promises were but forgeries, or like Blanks in a Lottery: Hath the Lord said, he will not break a bruised reed, can Truth lie? O what a sin is unbelief! Some think it dreadful to be among the number of drunkards, swearers, whoremongers, let me tell you, it is no less dreadful to be among the number of * *Unbelievers*: Unbelief is worse than any other sin,

3 *Bran.*

* Rev. 21. 8.

fing because it brings God into ſuſpition with the Creature, it robs him of the richeſt Jewel of his Crown; and that is his truth, 1 Joh. 5. 10. *He that believeth not; hath made God a lyar.*

Oh then, let all humbled ſinners go to Jeſus Chriſt: Chriſt was bruiſed with deſertion to heal them who are bruiſed with ſin: If you can ſhow Chriſt your ſores, and touch him by faith, you ſhall be healed of all your ſoul-bruiſes: Will not Chriſt break thee, then do not undo thy ſelf by deſpair.

Uſe 2. *Uſe 2.* Will not Jeſus Chriſt break a bruiſed reed, then it reproves thoſe who do (what in them lies) to break the bruiſed reed; and they are ſuch as go about to hinder the work of Converſion in others, when they ſee them wounded and troubled for ſin, they diſhearten them, telling them, that Religion is a ſowre melancholly thing, they had better return to their former pleaſures: when an Arrow of Conviction is ſhot into their Conſcience, theſe pull it out again, and will not ſuffer the work of Conviction to go forward. Thus when the ſoul is almoſt bruiſed, they hinder it from a thorow bruiſe: This is for men to be Devils to others: If to ſhed the blood of another makes a man guilty, what is it to damn anothers ſoul?

Reproof.

Use 3. This Text is a ſpiritual hony-comb, dropping conſolation into all bruiſed hearts; as in the body, when there is a Lipothimy, or fainting of the vital ſpirits, we apply cordials; ſo when ſinners are bruiſed for their ſins, I ſhall give them ſome cordial-water to revive them. This text is comfortable to a poor ſoul, who ſits with *Job among the Aſhes*, and is dejected in the ſenſe of its unworthineſs: Ah! ſaith the ſoul, I am unworthy of mercy, what am I, that ever God ſhould look upon me? thoſe who have greater parts and Graces, perhaps may obtain a look from God, but alas! I am unworthy, doth thy unworthineſs trouble thee? what more unworthy than a *bruiſed reed*? yet there is a promiſe made to that, *a bruiſed reed he will not break*; the promiſe is not made to the Fig-tree, or Olive, which are fertile plants, but to the *Bruiſed reed*: Though thou art deſpicable in thy own eyes, a poor ſhattered reed, yet thou mayeſt be glorious in the eyes of the Lord; let not thy unworthineſs diſcourage thee; if thou ſeeſt thy ſelf vile, and Chriſt pretious, this promiſe is thine, Chriſt will not break thee, but will binde up thy wounds. *Use* 3. *Conſol.*

Queſt. *But how ſhall I know that I am ſavingly bruiſed?*

Answ. Did God ever bring thee upon thy knees? hath thy proud heart been humbled? didst thou ever see thy self a sinner, and nothing but a sinner? didst thou ever with a weeping eye, look upon Christ? and did those tears drop from the eye of faith? This is a Gospel-bruising: canst thou say, Lord, though I do not see thee, yet I love thee, though I am in the dark, yet I cast Anchor? this is to be a bruised reed.

Zac. 12. 10. Mar. 9. 24.

Object. 1 *But I fear I am not bruised enough?*

Answ. 'Tis hard to prescribe a just measure of humiliation; it is in the new birth, as in the natural, some bring forth with more pangs, some with fewer; but would you know when you are bruised enough? when your spirit is so troubled, that you are willing to let go those lusts, which did bring in the greatest income of pleasure and delight, when sin is not only discarded, but disgusted, then you have been bruised enough; then the Physick is strong enough, when it hath purged out the disease, then the soul is bruised enough, when the love of sin is purged out.

Object. 2 *But I fear I am not bruised as I should be, I finde my heart so hard?*

Answ. 1 Wee must distinguish between hardness

hardneſs of heart, and an *hard heart*; the beſt heart may have ſome hardneſs, but though there be ſome hardneſſe in it, it is not an hard heart; denominations are from *the better part*; if we come into a field that hath Tares and Wheat in it, we do not call it a field of Tares, but a Wheat-field; ſo though there be hardneſſe in the heart, as well as ſoftneſſe; yet God, who judgeth by that part which is more excellent, looks upon it as a ſoft heart.

2 There is a great difference between the hardneſſe in the godly and the wicked; the one is *natural*, the other is only *accidental*; the hardneſſe in a wicked man, is like the hardneſſe of a ſtone, which is an innate continued hardneſſe; the hardneſſe in a childe of God, is like the hardneſſe of Ice, which is ſoon melted with the Sun-beams; perhaps God hath at preſent withdrawn his ſpirit, whereupon the heart is congeal'd as Ice, but let Gods ſpirit as the Sun, return and ſhine upon the heart, now it hath a gracious thaw upon it, and it melts in love.

3 Doſt not thou grieve under thy hardneſſe? thou ſigheſt for want of groans, thou weepeſt for want of tears; the hard reed cannot weep, if thou wert not a bruiſed reed, all this moiſture could not come from thee.

Object. 3 *But I am a barren reed, I bring forth no fruit, therefore I fear I shall bee broken.*

Answ. Gracious hearts are apt to overlook the good that is in them, they can spye the worm in the leaf, but not the fruit. Why dost thou say thou art barren? if thou art a bruised reed, thou art not barren. The spiritual reed ingrafted into the *true Vine* is fruitful, there is so much sap in Christ, as makes all, who are inoculated into him, bear fruit. Christ distils grace, as drops of dew, upon the soul, *Hos.* 14. 5, 6. *I will be as the dew unto* Israel, *he shall grow as the Lilly, his branches shall spread, and his beauty shall be as the Olive-tree.* That God, who made the *dry rod* blossome, will make the *dry reed* flourish.

So much for the first expression in the Text, I proceed to the second,

The smoaking Flax shall he not quench.

Quest. *What is meant by smoak?*

Answ. By smoak is meant *corruption*: Smoak is offensive to the eye, so sin offends the pure eye of God.

Quest. *What is meant by smoaking flax?*

Answ. It is meant Grace mingled with corruption; as with a little fire there may be much smoak, so with a little grace there may be much corruption.

Quest.

Quest. *What is Christs not quenching the Smoaking Flax?*

Answ. The meaning is, though there be but a spark of grace with much sin, Christ will not put out this spark. In the words there is a figure, *He will not* * *quench*, that is, he will *encrease*: Nothing more easie than to quench Smoaking Flax, the least touch doth it, but Christ will not quench it; he will not blow the spark of Grace out, but will blow it † up; he will encrease it into a flame; he will make this Smoaking Flax a burning Taper.

* ου σβεσει

† *Ellychnium prope extinctum, sufflavit, magis ut clarè arderet.* Musculus.

Doct. That a little grace mixed with much corruption, shall not be quenched. For the illustrating of this, I shall show you

1. That often a little grace is mixed with much corruption.

2. That this little grace interlined with corruption, shall not be quenched.

3. The Reasons of the Proposition.

1. Often in the godly a little grace is mingled with much corruption, *Mark* 9. 24. *Lord I believe*, there was some Faith; *help my unbelief*; there was corruption mixed with it: There are in the best Saints interweavings of sin and grace; a dark side with the light: much pride mixed with humility, much earthlinesse with heavenlinesse: Grace in the godly

godly doth reliſh of an old Crabtree ſtock.

Nay, in many of the Regenerate there is more corruption than grace, ſo much ſmoak that you can ſcarce diſcern any fire, ſo much diſtruſt, that you can hardly ſee any * Faith, ſo much paſſion, that you can hardly ſee any meekneſs. *Jonah* a peeviſh Prophet, he quarrels with God; nay, he juſtifies his paſſion, *Jonah* 4. 9. *I do well to be angry to the death.* Here was ſo much paſſion, that it was hard to ſee any grace. A Chriſtian in this life, is like a glaſs that hath more froth than wine; or like a diſeaſed body, that hath more *humours* than *ſpirits*: This may humble the beſt, to conſider how much corruption is interlarded with their grace.

* 1 Sam. 27. 1.

2. This little grace mixed with much corruption ſhall not be quenched. *The ſmoaking flax he will not quench*: The Diſciples Faith was at firſt but ſmall, *they forſook Chriſt and* * *fled.* Here was *ſmoaking flax*, but Chriſt did not quench that little grace, but cheriſh and animate it; their Faith afterwards grew ſtronger, and they did openly confeſs † Chriſt. Here was *the flax flaming.*

* Mat. 26. 56.

† Acts 4. 29. 30.

3. The Reaſons why Chriſt will not quench the ſmoaking flax.

1. Becauſe this *Scintilla*, this little light which is in the ſmoaking flax is of divine production,

duction, it comes from the *Father of Lights*, and the Lord will not quench the work of his own grace: Every thing by the instinct of Nature will preserve its own: The Hen that hatcheth her young, will preserve and cherish them, she will not destroy them as soon as they are hatched: God who hath put this tenderness into the Creature to preserve its young, will much more cherish the work of his own spirit in the heart: Will he light up the Lamp of Grace in the soul, and then put it out? This would be neither for his interest nor honor.

* *Omne agens est sui conservativum.*

2. Christ will not quench the beginnings of grace, because a little grace is precious as well as more: A small Pearl is of value: Though the Pearl of Faith be little, yet if it be a true Pearl it shines gloriously in Gods eyes: A Goldsmith makes reckoning of the least filings of gold, and will not throw them away: The *pupilla oculi*, the apple of the eye, is but little, yet of great use, it can at once view an huge part of the heavens: A little Faith can justifie; a weak hand can tye the Nuptial Knot; a weak Faith can unite to Christ as well as a strong; a little grace makes us like God; a silver penny bears the Kings Image upon it as well as a larger piece of Coyn: The least dram of grace bears

Gods

Gods Image on it, and will God destroy his own Image? When the Temples in *Greece* were demolished, *Xerxes* caused the Temple of *Diana* to be preserved for the beauty of its structure: When God shall destroy all the glory of the world, and set it on fire, yet he will not destroy the least grace because it bears a print of his own likeness upon it: That little spark in the smoaking flax is a ray and beam of Gods own glory.

3. Christ will not quench the smoaking flax, because this little light in the flax may grow bigger: Grace is resembled to a grain of Mustard-seed, of all seeds it is the least, but *when it is grown, it is the greatest among herbs, and becometh a Tree, Mat.* 13. 32. The greatest grace was once little, the Oak was once an Acorn; the most Renowned Faith in the world was once in its Spiritual Infancy, the greatest flame of zeal was once but smoaking flax: Grace, like *the waters of the Sanctuary*, riseth higher: If then the least Embryo and seed of holiness be of a ripening and growing nature, the Lord will not suffer it to be abortive.

4. Christ will not quench the smoaking flax, because when he preserves a little light in a great deal of smoak, here the glory of his power shines forth: The trembling soul thinks

thinks it ſhall be ſwallowed up of ſin; but God by preſerving a little quantity of grace in the heart, nay, by making that ſpark prevail over corruption, as the *fire* from heaven *licked up the water in the trench*, 1 *King.* 18. 38. Now, God gets himſelf a glorious Name, and carries away the Trophies of Honor, 2 *Cor.* 12. 9. *My ſtrength is made perfect in weakneſs.*

1. See the different dealings of God and men, men for a little ſmoak will quench a great deal of light; God for a great deal of ſmoak will not quench a little light: 'Tis the manner of the world, if they ſee a little failing in another, for that failing they will paſs by and quench a great deal of worth: This is our nature, to aggravate a little fault, and diminiſh a great deal of virtue; to ſee the infirmities, and darken the excellencies of others; as we take more notice of the *twinkling* of a Star, than the *ſhining* of a Star: We cenſure others for their paſſion, but do not admire them for their piety. Thus for a little ſmoak that we ſee in others, we quench much light. *Uſe* 1. *Inform.* 1 *Bran.*

God doth not thus, for a great deal of ſmoak he will not quench a little light; he ſees the ſincerity, and over-looks many infirmities, the leaſt ſparks of grace he cheriſheth,

riſheth, and blows them gently with the breath of his ſpirit, till they break forth into a flame.

2 *Bran.* 2 If Chriſt will not quench the ſmoaking flax, then we muſt not quench the ſmoaking flax in our ſelves; if grace doth not increaſe into ſo great a flame as we ſee in others, therefore to conclude we have no fire of the ſpirit in us, this is to quench the ſmoaking flax, and to bear falſe witneſs againſt our ſelves; as we muſt not credit a falſe evidence, ſo neither muſt we deny a true; fire may be hid in the embers, ſo may grace be hid under many diſtempers of ſoul; ſome Chriſtians are ſo skilful at this, in accuſing themſelves for want of grace, as if they had received a fee from Satan, to plead for him, againſt themſelves.

This is a great miſtake, to argue from the weakneſs of grace, to the nullity; it is one thing to be wanting in faith, and another thing to want faith; he whoſe eye-ſight is dim, is wanting in his ſight, but he doth not want ſight; a little grace is grace, though it be ſmothered under much corruption.

* *Fides juſtificans ſemel habita, non poteſt in totum amitti.*

3 If the leaſt ſpark of grace ſhall not bee quenched, then this follows as a great truth, that there is no falling from * grace; if the leaſt dram of grace ſhould periſh, then the

ſmoaking

ſmoaking flax ſhould be quenched; grace may be ſhaken by fears and doubtings, but not blown up by the * roots: I grant, ſeeming grace may be loſt, this wilde-fire may be blown out, but not the fire of the Spirits kindling; Grace may be *dormant* in the ſoul, but not dead, as a man in an Appoplexy, doth not put forth vital operations: Grace may be eclipſed, not extinct, a Chriſtian may loſe his comfort, like a tree in *Autumn*, that hath ſhed its fruit, but ſtill there is ſap in the vine, and *the ſeed of God remains*, 1 *Joh.* 3. 9. Grace is a flower of eternity.

* *Gratia concutitur non excutitur*, Aug.

This ſmoaking flax cannot be quenched by affliction, but like thoſe trees, *Pliny* writes of, growing in the red Sea, which being beaten upon by the waves, ſtand immoovable, and though they are ſometimes covered with water, flouriſh the more; grace is likea true orient Diamond, that ſparkles, and cannot be broken.

I confeſſe it is matter of wonder, that grace ſhould not be wholly annihilated, eſpecially if we conſider two things.

1 The malice of Satan, he is a malignant ſpirit, and laies bars in our way to heaven; the Devil with the wind of temptation, labours to blow out the ſpark of grace in our hearts; if this will not do, he ſtirs up wicked

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ed men, and raiseth the Militia of Hell against us: what a wonder is it, that this bright Star of grace, should not be swept down with the tail of the Dragon?

2. It is an amazing thing, that grace should subsist, if we consider the world of corruption in our hearts; sin makes the major part in a Christian; there is in the best heart more dregs than spirits. The heart swarms with sin; what a deal of pride and Atheism is in the soul? now is it not admirable, that this Lilly of grace, should be able to grow among so many thorns? it is as great a wonder, that a little grace, should be preserved in the midst of so much corruption, as to see a Taper burning in the Sea, and not extinguished.

But though grace lives with so much difficulty, as the infant that struggles for breath, yet being born of God it is immortal; grace conflicting with corruption, is like a Ship tossed and beaten with the waves, yet it weathers out the storm, and at last gets to the desired Haven. If grace should expire, how could this Text be verified, *The smoaking flax he will not quench.*

Quest. *But whence is it, that grace, even the least degree of it, should not be quenched?*

Answ. It is from the mighty operation of the

the Holy Ghoſt; the Spirit of God, who is *origo originans*, doth continually excite and quicken grace in the heart: He is every day at work in a believer; he powres in oyl, and keeps the Lamp of Grace burning: Grace is compared to a river of life, *Joh.* 7. 38. The river of grace can never be dryed up, for the Spirit of God is the Spring which feeds it.

Now that the ſmoaking flax cannot be quenched, is evident from the Covenant of Grace, *Iſa.* 54. 10. *The Mountains ſhall depart, and the Hills be removed, but the Covenant of my peace ſhall not be removed, ſaith the Lord.* If there be falling from grace, how is it an immoveable Covenant? If grace die, and the ſmoaking flax be quenched, wherein is our ſtate in Chriſt better than it was in *Adam?* The Covenant of Grace is called, *A better Covenant, Heb.* 7. 22. How is it a better Covenant than that which was made with *Adam?* Not only becauſe it hath a better Surety, and contains better priviledges, but becauſe it hath better conditions annexed to it, *It is ordered in all things, and ſure*, 2 *Sam.* 23. 5. * Such as are taken into the Covenant, ſhall be as ſtars fixed in their Orb, and ſhall never fall away: If grace might die, and be quenched, then it were not a better Covenant.

* *Status ante lapſum puri-or, in Chriſto certior.*

Object. *But we are bid not to quench the ſpirit,* 1 Theſ. 5. 19. *which implies, that the grace of the Spirit may be loſt, and the ſmoaking flax quenched.*

Anſw. We muſt diſtinguiſh between the common work of the ſpirit, and the ſanctifying work, the one may be quenched, but not the other: The common work of the ſpirit, is like a picture drawn upon the yce, which is ſoon defaced: The ſanctifying work is like a Statue carved in gold, which endures: The gifts of the ſpirit may be quenched, but not the grace; there is the *enlightning* of the ſpirit, and the *anointing*; the enlightning of the ſpirit may fail, but the anointing of the ſpirit abides, 1 *Joh.* 2. 27. *The anointing which ye have received of him, abideth in you.* The hypocrites blaze goes out, the true believers ſpark lives and flouriſheth, that one is the light of a Comet which waſtes and * evaporates, the other is the light of a ſtar which retains its luſtre.

* Mat. 25. 8.

From all that hath been ſaid, let a Saint of the Lord be perſwaded to theſe two things,

1. To believe his priviledge.
2. To purſue his duty.

1. To believe his priviledge: This is the incomparable and unparallel'd happineſs of a Saint, that his *coal ſhall not be* † *quenched*: That

† 2 Sam. 14 7.

That grace in his ſoul, which is minute and languid, ſhall not give up the Ghoſt, but recover its ſtrength, and *encreaſe with the encreaſe of God*: The Lord will make the ſmoaking flax a burning lamp: It were very ſad, that a Chriſtian ſhould be continually upon the Tropicks, one day a member of Chriſt, and the next day a limb of Satan; one day to have grace ſhine in his ſoul, and the next day his light put out in obſcurity: This would ſpill a Chriſtians comfort, and break aſunder the golden Chain of Salvation; but be aſſured, O Chriſtian, he who hath begun a good work, will ripen it into perfection: Chriſt will *ſend forth judgement unto victory*; he will make grace victorious over all oppoſite corruption: If grace ſhould finally periſh, what would become of the *ſmoaking flax?* And how would that title properly be given to Chriſt, *Finiſher of the* * *Faith?* * Heb. 12. 2.

Object. *No queſtion this is an undoubted priviledge to ſuch as are ſmoaking flax, and have the leaſt beginnings of grace, but I fear I am not* ſmoaking flax, *I cannot ſee the light of grace in my ſelf?*

Anſw. That I may comfort the ſmoaking flax, why doſt thou thus diſpute againſt thy ſelf? What makes thee think thou haſt no

ace? I believe thou haſt more than thou wouldſt be willing to part with; thou valueſt grace above the gold of *Ophir*: How couldſt thou ſee the worth and luſtre of this Jewel, if Gods Spirit had not opened thy eyes? Thou wouldſt fain believe, and mourneſt that thou canſt not believe, are not theſe tears the Initials of Faith? Thou deſireſt Chriſt, and canſt not be ſatisfied without him; this beating of the pulſe evidenceth life: The iron could not move upward, if the Loadſtone did not draw it; the heart could not aſcend in holy breathings after God, if ſome heavenly Loadſtone had not been drawing it. Chriſtian, canſt thou ſay ſin is thy burden, Chriſt is thy delight? and as *Peter* once ſaid, *Lord, thou knoweſt I love thee*: This is *ſmoaking flax*, and the Lord will not quench it; thy grace ſhall flouriſh into glory; God will ſooner extinguiſh the light of the Sun, than extinguiſh the dawning light of his ſpirit in thy heart.

2. Let a Chriſtian purſue his duty: There are two duties required of believers,

1. Love.
2. Labour.

1. *Love.* Will not the Lord quench the ſmoaking flax, but make it at laſt victorious over all oppoſition? how ſhould the ſmoaking

ing flax flame in love to God? *Pſal.* 31. 23. *love the Lord all ye his Saints*: The Saints owe much to God, and when they have nothing to pay, it is hard if they cannot love him: O ye Saints, it is God who carries on grace progreſſively in your ſouls: He is like a Father who gives his ſon a ſmall ſtock of money to begin with, and when he hath traded a little, he adds more to the ſtock: So God adds continually to your ſtock, he is every day dropping oyl into the lamp of your grace, and ſo keeps the lamp burning: This may inflame your love to God, who will not let the work of grace miſcarry, but will bring it to perfection: *The ſmoaking flax he will not quench*: How ſhould Gods people long for heaven, when it will be their conſtant work, to breathe forth love, and ſound forth praiſe?

2. The ſecond duty required of Chriſtians is *labour*: Some may think if Chriſt will not quench the ſmoaking flax, but make it burn brighter to the Meridian of glory, then we need take no pains, but leave God to bring his own work about. Take heed of drawing ſo bad a Concluſion from ſuch good premiſes: What I have ſpoken, is to encourage Faith, not to indulge ſloath: Do not think God will do our work for us, and we ſit ſtill: As God will blow up the ſpark of

face by his spirit, so we must be blowing it up by holy endeavours: God will not bring us to heaven *sleeping*, but *praying*: The Lord told *Paul*, all in the Ship should come safe to shore, but it must be in the use of means, *Act.* 27. 21. *Except ye abide in the Ship, ye cannot be saved.* So the Saints shall certainly arrive at Salvation, they shall come to shore at last, but they must *abide in the Ship*, in the use of Ordinances, else they cannot be saved: Christ assures his Disciples, *None shall pluck them out of his hand*, *Joh.* 10. 28. But yet he gives that counsel, *Watch and pray, that ye enter not into temptation*, *Mat.* 26. 41. The seed of God shall not die, but we must water it with our tears; the smoaking flax shall not be quenched, but we must blow it up with the breath of our endeavour.

2 Conclusion. The second comfort to the godly, is that godliness advanceth them into a near and glorious union with Jesus Christ: But of this in the next.

CHAP.

CHAP. XII.

Shewing the Mystical union between Christ and the Saints.

CANT. 2. 16.

My beloved is mine, and I am his.

IN this Book of the *Canticles*, we see the love of Christ and his Church, running toward each other in a full torrent.

The Text contains three general Parts.

1 A Symbol of affection, *my beloved.*

2 A term of appropriation, *is mine.*

3 An holy resignation, *I am his.*

Doct. *That there is a conjugal union between Christ and beleevers.*

The Apostle having treated at large of marriage, he windes up the whole chapter thus, *Eph.* 5. 32. *This is a great mystery, but I speak concerning Christ and the Church:* what nearer than union? what sweeter? there is a twofold union with Christ,

1 A natural union; this all men have, Christ having taken their nature upon him, and not the Angels, *Heb.* 2. 16. but if there

be no more, than this natural union, it will give little comfort; thousands are damned, though Christ be united to their nature.

2. There is a sacred union, whereby we are mystically united to Christ; the union with Christ is not *personal*; if Christs essence were transfused into the person of a beleever, then it would follow, that all which a beleever doth, should merit.

But the union between Christ and a Saint, is,

1 Fœderal; * *my beloved is mine*; God the Father gives the bride, God the Son receives the bride, God the Holy ghost tyes the knot in marriage; he knits our wills to Christ, and Christs love to us.

* *Religio nostra non miscet naturas sed personas confœderat*

2 This union is vertual; Christ unites himself to his spouse, by his graces and influences, *John* 1.16. *Of his fulness have we all received, and grace for grace*: Christ makes himself one with the spouse, by conveying his Image, and stamping the impress of his own holiness upon her.

This union with Christ, may well be called *mystical*, it is hard to describe the manner of it; as it is hard to shew the manner how the soul is united to the body, so how Christ is united to the soul; but though this union be spiritual, it is real: Things in nature

ture work often insensibly, yet really, *Eccles.* 11. 5. we do not see the hand move on the Dial, yet it moves; the Sun exhales and draws up the vapours of the earth insensibly, yet really; so the union between Christ and the soul, though it be imperceptible to the eye of reason, yet is real, 1 *Cor.* 6. 17.

Before this union with Christ, there must be a separation; the heart must be separated from all other lovers; as in marriage there is a leaving of Father and Mother, *Psa.* 45. 10. *Forget also thine own people, and thy Fathers house*; So there must be a leaving of our former sins, a breaking off the old league with hell, before wee can bee united to Christ, *Hos.* 14. 8. *Ephraim shall say, what have I to do any more with Idols?* or as it is in the Hebrew, with *sorrows*: Those sins which before were looked upon as *lovers*, now they are *sorrows*; there must be a divorce, before an union. לעצבים

The end of our conjugal union with Christ is twofold.

1 *Co-habitation*; this is one end of marriage, to live together, *Ephes.* 3. 17. *That Christ may dwell in your hearts*; it is not enough to give Christ a few complemental visits in his ordinances, hypocrites may do so; but there must be a mutual associating; we must dwell upon

upon the thoughts of Christ, 1 *John* 3. 24. *he that dwelleth in God*; married persons should not live asunder.

2 Fructification, *Rom.* 7.4. *That ye should be married to another, even to him who is raised from the dead, that we should bring forth fruit unto God:* the Spouse brings forth the *fruits* of the spirit, *love, joy, peace, long-suffering, gentleness, Gal.* 5. 22. Barrenness is a shame in Christs spouse.

This marriage-union with Christ, is the most noble and excellent union.

1 Christ unites himself to many; in other marriages there is but a person taken, but here millions are taken; alas, else poor souls might cry out, Christ hath married himself to such an ones person, but what is that to me? I am left out; no, Christ marries himself to thousands; 'tis *casta polygamia*, an holy and chaste polygamy; multitudes of persons doth not defile this marriage-bed; no poor sinner, but bringing an humble beleeving heart, may be married to Christ.

2 In this holy marriage, is a nearer conjunction, than can be in any other, in other marriages, two make *one flesh*, but Christ and the beleever make one spirit, 1 *Cor.* 6. 17. *He that is joyned to the Lord, is one spirit:* now as the soul is more excellent than the body

body, and admits of far greater joy; ſo this ſpiritual union, brings in more aſtoniſhing delights and raviſhments, than any other marriage-relation is capable of; the joy that flows from the myſtical union, is *unſpeakable and full of glory*, 1 *Pet.* 1. 8.

3 This union with Chriſt never ceaſeth.

—Fœlices ter & amplius, quos irrupta tenet copula— Horat. 1. Carm. 13.

Other marriages are ſoon at an end, Death cuts aſunder the marriage-knot, but this conjugal union is eternal: thou that art once Chriſts ſpouſe, ſhalt never be a widdow more, *Hoſ.* 2. 19. *I will betroth thee unto me for ever:* to ſpeak properly, our marriage with Chriſt begins, where other marriages end, at death. לעולם

In this life is but the contract; the *Jews* had a time ſet between their eſpouſals and marriage, ſometimes a year, or more: in this life is but the affiancing and contract, promiſes are made on both ſides, and love paſſeth ſecretly between Chriſt and the ſoul; he gives ſome ſmiles of his face, and the ſoul ſends up her ſighs, and drops tears of love: But all this is but a prævious work, and ſomething tending to the marriage, the

glori-

glorious compleating and ſolemnizing of the Nuptials, is reſerved for heaven; there is the marriage-ſupper of the Lamb, *Rev.* 19. 9. and the Bed of glory perfumed with love, where the ſouls of the elect ſhall be perpetually ſolacing themſelves, 1 *Theſ.* 4. 17. *then ſhall we ever be with the Lord*; ſo that death doth but begin our marriage with Chriſt.

Uſe 1. *Uſe* 1 If Chriſt be the head of the body Myſtical, *Epheſ.* 1. 22. then this Doctrine doth behead the Pope, that *man of ſin*, who uſurps this prerogative, to be *Eccleſiæ caput*, the head of the Church, and ſo would defile Chriſts marriage-bed; what blaſphemy is this? two heads is monſtrous; Chriſt is head, as he is husband, there is no vice-husband, no deputy in his room: The Pope is the Beaſt in the *Revelation*, to make him head of the Church, what were this, but to ſet the head of a Beaſt, upon the body of a Man?

Ca. 13. 11

Uſe 2. *Tryal.* *Uſe* 2 Is there ſuch a conjugal union, let us try whether we are united to Chriſt.

1 Have we choſen Chriſt to ſet our love upon? and is this choice founded upon knowledge?

2 Have we conſented to the match? 'tis not enough that Chriſt is willing to have us, but are we willing to have him? God doth not

not ſo force ſalvation upon us, as that wee ſhall have Chriſt whether wee will or no; we muſt conſent to have him; many approve of Chriſt, but do not give their conſent: and this conſent muſt be,

1 Pure and genuine, we conſent to have him for his own worth and excellency, *Pſa.* 45. 2. *Thou art fairer, than the Children of men.*

2 It muſt be a preſent conſent, 2 *Cor.* 6. 2. *now is the accepted time*; if we put Chriſt off with delayes and excuſes, perhaps he will come no more, he will leave off wooing, *his ſpirit ſhall no longer ſtrive*, and then poor ſinner what wilt thou do? when Gods wooing ends, thy woes begin.

3 Have we taken Chriſt, faith is *vinculum unionis*, the bond of the union; Chriſt is joyned to us by his ſpirit, and we are joyned to him by faith: Faith tyes the marriage-knot.

4 Have we given up our ſelves to Chriſt: thus the ſpouſe in the Text, *I am his*; as if ſhe had ſaid, all I have is for the uſe and ſervice of Chriſt; have we made a ſurrender: have wee given up our name and will to Chriſt: when the Devil ſolicites by a temptation, do we ſay, we are not our own, we are Chriſts, our tongues are his, wee muſt

not

not defile them with oathes, our bodies are his temple, we must not pollute them with sin: if it be thus, it is a sign the Holy ghost hath wrought this blessed union between Christ and us.

Use 3. Is there this Mystical Union? then from hence we may draw many Inferences.

1. *Infer.* 1. See the dignity of all true believers; they are joyned in Marriage with Christ, there is not only *assimilation*, but *union*, they are not only like Christ, but one with Christ. *This honor have all the Saints*: A King marrying a Beggar, by virtue of the union she is ennobled and made of the Bloud-Royal; so wicked men are united to the *Prince of darkness*, and he settles Hell upon them for their Jointure: So the godly are divinely united to Christ, who is *King of Kings, and Lord of Lords*; *Rev.* 19. 16. By virtue of this Sacred Union, the Saints are dignified above the Angels, Christ is their *Lord*, but not their *Husband*.

2. *Infer.* 2. See how happily all the Saints are married; they are united to Christ, who is the best Husband, *Cant.* 5. 10. *The chief of ten thousand.* Christ is a Husband that cannot be parallel'd,

1. For tender care.
2. For ardent affection.

1. For

1. For *tender care*: The Spouſe cannot be ſo tender of her own ſoul and credit, as Chriſt is tender of her, 1 *Pet.* 5. 7. *He careth for you.* Chriſt hath a debating with himſelf, a conſulting and projecting how to carry on the work of our Salvation; he tranſacts all our affairs, he minds our buſineſs as his own; indeed he himſelf is concerned in it; he brings in freſh ſupplies to his Spouſe; if ſhe wanders out of the way, he guides her; if ſhe ſtumble, he holds her by the hand, if ſhe falls, he raiſeth her; if ſhe be dull, he quickens her by his ſpirit; if ſhe be froward, he draws her with cords of love; if ſhe be ſad, he comforts her with promiſes.

2. For *ardent affection*: No Husband like Chriſt for love: The Lord ſaith to the people, *I have loved you*; and they ſay, *Wherein haſt thou loved us? Mal.* 1. 2. But we cannot ſay to Chriſt, wherein haſt thou loved us? Chriſt hath given real Demonſtrations of his love to his Spouſe: He hath ſent her his *Word*, which is a Love-letter; and he hath given her his *Spirit*, which is a Love-token: Chriſt loves more than any other Husband.

1. Chriſt puts upon his Bride a richer Robe, *Iſa.* 61. 10. *He hath cloathed me with the garments of Salvation, he hath covered me with the Robe of Righteouſneſs.* In this Robe God

God looks upon us as if we had not ſinned: This is as truly ours to juſtifie, as it is Chriſts to beſtow: This Robe doth not only *cover*, but *adorn*: Having on this Robe we are reputed righteous, not only as Angels, but as Chriſt, 2 *Cor.* 5. 21. *That we might be made the righteouſneſs of God in him.*

2. Chriſt gives his Bride, not only his Golden Garments, but his Image: He loves her into his own likeneſs: An Husband may bear a dear affection to his Wife, but he cannot ſtamp his own Effigies upon her; if ſhe be deformed, he may give her a Vail to hide it, but he cannot put his beauty upon her: But Chriſt imparts *the beauty of holineſs* to his Spouſe, *Ezek.* 16. 14. *Thou wert comely through my comelineſs.* When Chriſt marries a ſoul, he makes it fair, *Cant.* 4. 7. *Thou art all fair my Spouſe.* Chriſt never thinks he hath loved his Spouſe enough, till he can ſee his own face in her.

3. Chriſt diſchargeth thoſe debts which no other Husband can: Our ſins are the worſt debts we owe, (if all the Angels ſhould go to make a Purſe, they could not pay one of theſe debts) but Chriſt frees us from theſe; he is both an *Husband* and a *Surety*; he ſaith to Juſtice, as *Paul* concerning *Oneſimus*, *If he owe thee any thing, put it upon my ſcore, I will repay it, Philem.* 19.

4. Chriſt

4. Christ hath suffered more for his Spouse, than ever any Husband did for a Wife; he suffered poverty and ignominy: He who crowned the heavens with *stars*, was himself crowned with * *thorns*: He was called a companion of sinners, that we might be made companions of Angels; he was regardless of his life; he leaped into the Sea of his Fathers wrath to save his Spouse from drowning.

* ὁ στέψας τὸν οὐρανὸν τῷ χωρῷ τῶν ἄστρων, ἀκάνθαις ἐστέψατο διὰ σέ. Chrysost.

5. Christs love doth not end with his life. He loves his Spouse for ever, *Hos.* 2. 19. *I will betroath thee unto me for ever.* Well may the Apostle call it, *a love that passeth knowledge, Eph.* 3. 19.

3. See how rich believers are, they are matched into the Crown of Heaven, and by virtue of the Conjugal Union all Christs riches go to believers, *Communion is founded in Union.* Christ communicates his *Graces, John* 1. 16. As long as Christ hath it, believers shall not want; and he communicates his *Priviledges*, Justification, Glorification: He settles a Kingdome upon his Spouse for her Joynture, *Heb.* 12. 28. This is a Key to the Apostles Riddle, 2 *Cor.* 6. 10. *As having nothing, yet possessing all.* By virtue of the Marriage-Union, the Saints are interested in all Christs riches. 3 *Infer.*

4. *Infer.* 4 See how fearful a Sin it is to abuse the Saints; it is an injury done to Christ, for beleevers are mystically one with him, *Act.* 9. 4. *Saul, Saul, why persecutest thou me*; when the body was wounded, the head being in heaven cryed out; in this sense men *crucifie* Christ afresh, *Heb.* 6. 6. because what is done to his members, is done to him; if *Gideon* was avenged upon those who slew his brethren, *Judg.* 8. 21. will not Christ much more bee avenged upon those that wrong his Spouse? Will a King endure to have his Treasure rifled? his Crown thrown in the dust? his Queen beheaded? will Christ bear with the affronts and injuries done to his Bride? the Saints are *the apple of Christs eye*, *Zac.* 2. 8. and they that strike at his eye, let them answer it, *Isa.* 49. 26. *I will feed them that oppress thee with their own flesh, and they shall be drunken with their own blood, as with sweet wine.*

5. *Infer.* 5 See the reason why the Saints do so rejoyce in the Word and Sacrament, because here they meet with their Husband Christ; the Wife desires to be in the presence of her Husband: The Ordinances are the chariot in which Christ rides, the lattice through which he looks forth and shews his smiling face; here Christ *displaies the banner of love*. *Can.* 2. 4.

2. 4. The Lords Supper is nothing else but a pledge and earnest of that eternal communion the Saints shall have with Christ in heaven: Then he will take the Spouse into his bosome; if Christ be so sweet in an Ordinance, when we have but short glances, and dark glimpses of him by faith, Oh then, how delightful and ravishing will his presence be in heaven, when we shall see him *face to face*, and be for ever in his loving embraces?

4 This mystical union affords much comfort to beleevers, in several cases. *Use 4. Consol.*

1 In case of the dis-respects and unkindenesses of the world, *Psa.* 55. 3. *In wrath they hate mee:* but though we live in an unkinde world, wee have a kinde Husband, *Joh.* 15. 9. *As the father hath loved me, so have I loved you:* What Angel can tell how God the Father loves Christ? yet the Fathers love to Christ, is made the copy and pattern of Christs love to his Spouse; this love of Christ, as far exceeds all created love, as the Sun out shines the light of a Torch; and is not this matter of comfort? what though the world hates me, yet Christ loves me.

2 It is comfort in case of weakness of grace; the beleever cannot lay hold upon Christ, but with a trembling hand; there

is a *spirit of infirmity* upon him, but O weak Christian! here is strong consolation; there is a *conjugal union*, thou art the Spouse of Christ, and hee will bear with thee as the *weaker vessel*: will an Husband divorce his Wife, because she is weak and sickly? no he will be the more tender of her; Christ hates treachery, but he will pity infirmity; when the sponse is faint, and ready to be discouraged, Christ puts his *left hand under her head*, *Can.* 2. 6. this is the spouses comfort, when she is weak, her Husband can infuse strength into her, *Isaiah* 49. 5. *My God shall bee my strength.*

3 It is comfort in case of death; when believers dye, they go to their Husband; who would not bee willing to shoot the Gulf of death, that they might meet with their Husband Christ? *Phi.* 1. 23. *I desire* ἀναλῦσαι *to loose Anchor*, and be with Christ; what though the way be dirty, seeing we are going to our friend; when a woman is contracted, she longs for the day of marriage; after the Saints funeral, begins their marriage; the body is *ergastulum animæ*, a Prison to the soul who would not desire to exchange a Prison for a Marriage-bed? How glad was *Joseph* to go out of Prison to the Kings court. God is wise, he lets us meet with changes and trou-

troubles here, that he may wean us from the world, and make us long for death; when the ſoul is divorced from the body, it is married to Chriſt.

4 It is comfort in caſe of paſſing the ſentence, at the day of Judgement: There is a marriage-union, and O Chriſtian, thy Husband ſhall be thy Judge; a Wife would not fear to bee caſt at Bar, if her Husband ſat Judge; what though the Devil bring in many indictments againſt thee? Chriſt will expunge thy ſins in his blood; he will ſay, ſhall I condemn my ſpouſe? O what a comfort is this: the Husband is Judge: Chriſt cannot paſs the ſentence againſt his ſpouſe, but hee muſt paſs it againſt himſelf, for Chriſt and beleevers are one.

5 It is comfort in caſe of the Saints ſufferings; The Church of God is expoſed in this life to many injuries, but ſhe hath an Husband in heaven, that is mindeful of her, and will *turn her waters into wine*; now it is a time of mourning with the Spouſe, becauſe the Bride-groom is abſent, *Mat. 9. 15.* But ſhortly ſhe ſhall put off her mourning, Chriſt will wipe off the tears of blood from the cheeks of his Spouſe, *Iſa. 25. 8. The Lord God will wipe off tears from off all faces.*

Chriſt will comfort his ſpouſe after the

time wherein she hath been afflicted, he will solace her with his love, he will take away the *cup of trembling*, and give her the *cup of consolation*, and now she shall forget all her sorrows being called into the banqueting house of heaven, and having the banner of Christs love displayed over her.

Use 5. 5. Let me press several duties upon such as have this Marriage-Union with Christ.

1 Duty. 1. Make use of this Relation, in two cases.

1. When the Law brings in its Indictments against you; here are, saith the Law, so many debts to be paid, and it demands satisfaction; acknowledge the debt, but turn over all to your Husband Christ: 'Tis a Maxim in Law, that the suit must not go against the wife as long as the Husband is * living: Tell Satan when he accuseth thee, 'tis true the debt is mine, but go to my Husband Christ, he will discharge it: Would we take this course, we might ease our selves of much trouble; by Faith we turn over the debt to our Husband: Believers are not in a state of Widdow-hood, but Marriage: Satan will never go to Christ, he knows Justice is satisfied, and the Debt-book cancell'd, but he comes to us for the debt that he may perplex us, we should send him to Christ, and then all

* *uxori lis non intenditur.*

all Law-ſuits would ceaſe: This is a believers Triumph, when he is in himſelf guilty, in Chriſt he is worthy, when he is ſpotted in himſelf, he is pure in his head.

2. In caſe of deſertion: Chriſt may (for ends beſt known to himſelf) ſtep aſide for a time; *Cant.* 5. 6. *My beloved had withdrawn himſelf*; ſay not therefore Chriſt is quite gone: 'Tis a fruit of jealouſie in a Wife, when her Husband hath left her a while, to think he is quite gone from her: Upon every removal out of ſight, for us to ſay (as *Sion*) *The Lord hath forſaken me*, *Iſa.* 49. 14. This is jealouſie, and it is a wrong done to the love of Chriſt, and the ſweetneſs of this Marriage-Relation: Chriſt may forſake his Spouſe in regard of comfort, but he will not forſake her in regard of union: An Husband may be a thouſand miles diſtant from his Wife, but ſtill he is an Husband: Chriſt may leave his Spouſe, but ſtill the Marriage Knot holds.

2. Love your Husband Chriſt, *Cant.* 2. 5. love him, though he be reproached and perſecuted: A Wife loves her Husband when in priſon: To inflame your love towards Chriſt, conſider, 1. Nothing elſe is fit for you to love: If Chriſt be your Husband, it is not

2 *Duty.*

fit to have other Lovers, that would make Christ grow jealous. 2. He is worthy of your love; he is of unparallel'd beauty, *Cant.* 5. 10. *altogether lovely.* 3. How pregnant is Christs love towards you? he loves you in your worst condition, he loves you in affliction: The Goldsmith loves his gold in the Furnace: he loves you notwithstanding your scars and blemishes: The Saints infirmities cannot wholly take off Christs love from them, *Jer.* 3. 1. Oh then how should the Spouse be endeared in her love to Christ! This will be the excellency of Heaven, our love will then be as the Sun in its full strength.

3 *Duty.* 3. Rejoyce in your Husband Christ; hath Christ honoured you to take you into the Marriage-Relation, and make you one with himself? this calls for joy: By virtue of the Union, believers go sharers with Christ in his riches. It was a custome among the *Romans*, when the Wife was brought home, she received the Keys of her husbands house, intimating, that the treasure and custody of the house was now committed to her: When Christ shall bring his Bride home to those glorious Mansions which he is gone before to Prepare for her, *John* 14. 2. He will deliver up

up the keys of his treaſure to her, and ſhe ſhall be as rich as heaven can make her; and ſhall not the Spouſe rejoyce, and *ſing aloud upon her bed? Pſal.* 149. 5. Chriſtians, let the times be never ſo ſad, you may rejoyce in your ſpiritual Eſpouſals, *Hab.* 3. 17. Let me tell you, it is a ſin not to rejoyce; you diſparage your Husband Chriſt. When a wife is always ſighing and weeping, what will others ſay, This woman hath a bad husband: Is this the fruit of Chriſts love to you, to reflect diſhonor upon him? A melancholly ſpouſe ſads Chriſts heart: I deny not but a Chriſtian ſhould grieve for ſins of daily incurſion, but to be always weeping (as if he mourned without hope) is diſhonourable to the Marriage-Relation, *Phil.* 4. 4. *Rejoyce in the Lord always.* Rejoycing doth credit your husband; Chriſt loves a chearful Bride; and indeed the very end of Gods making us ſad, is to make us rejoyce; we *ſow in tears*, that we may *reap in joy*: The exceſſive ſadneſs and contriſtation of the godly, will make others afraid to imbrace Chriſt, they will begin to queſtion whether there be that ſatisfactory joy in Religion as is pretended: Oh yee Saints of God *forget not conſolation*, let others ſee that you repent not of your choice; 'tis

joy

joy that puts livelineſs and activity into a Chriſtian, *Nehem.* 8. 10. *The joy of the Lord is your ſtrength.* Then the ſoul is ſwifteſt in duty, when it is carried upon the wings of joy.

4 Duty. 4. Adorn this Marriage-Relation, that you may be a crown to your husband. 1. Wear a vail. We read of the ſpouſes vail, *Cant.* 5. 7. This vail is humility. 2. Put on your Jewels. Theſe are the graces, which for their luſtre are compared to *rows of Pearl*, and *chains of gold*, *Cant.* 1. 10. Theſe precious Jewels diſtinguiſh Chriſts Bride from ſtrangers. 3. Carry your ſelves as becomes Chriſts Spouſe.

1. In chaſtity.
2. In ſanctity.

1. In *chaſtity*: Be chaſte in your judgments, defile not your ſelves with error, error adulterates the mind, 1 *Tim.* 6. 5. 'tis one of Satans artifices, firſt to defile the judgement, then the conſcience.

2. In *ſanctity*: It is not for Chriſts Spouſe to do as Harlots; a naked breaſt, a wanton tongue, doth not become a Saint; Chriſts Bride muſt ſhine forth in Goſpel-purity, that ſhe may make her husband fall in love with her. A woman being asked what Dowry ſhe brought her husband, anſwered, ſhe had no Dowry,

Dowry, but she promised to keep her self chaste: so though we can bring to Christ no Dowry, yet he looks we should keep our selves pure, not spotting the breasts of our Virginity by contagious and scandalous sins.

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ERRATA.

Page 76. line 23. for *sangui serat*, read, *sanguis erat*. page 64. marg. for δισκολα, read δυσκολα. page 131. line 20. for *fronte positus*, read *fronte politus*. page 278. marg. for אלוד] read אלהו] page 342. marg. for 2 Conclusion, read, 2 Consolation.

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Folioes.